THE

NEW-JERUSALEM MAGAZINE.

Vol. XI. JANUARY, 1887. No. 1.

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PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - -	$2.00 a Year.
To Clergymen and Students in Theological Schools,	1.00 a Year.
To subscribers in Great Britain - - - - -	10 shillings a Year.
Clergymen " " " - - - - -	6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents. Single numbers of this series, and of most of the volumes of the first series, are for sale at low prices to complete sets.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:— Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of E. A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Both of the above MAGAZINES may be found on file at Geo. P. Rowell & Co's Newspaper Advertising Bureau (10 Spruce Street), where advertising contracts may be made for it in New York.

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NEW-JERUSALEM MAGAZINE.

VOL. XI.—NEW SERIES.—No. 1.

JANUARY, 1887.

IS THE NEW CHURCH EVANGELICAL?

A LECTURE.

"Is the New Church Evangelical?" If for my subject I may not claim that it is of vital importance, it may at least be imagined that to those who claim to be of the Church it has a deep, an almost tender interest. If one may acknowledge the Lord Jesus Christ as his God and Saviour, if one may try to take up his cross and follow in His footsteps, if one may believe the Scriptures as the inspired Word of God, loving the Gospels and the Life they reveal, never doubting them, clinging to them, teaching them diligently to his children — if, in a word, one may try to make his faith and life essentially Christian, only to have the Church which has taught and ministered to him so misunderstood, so misrepresented, as to be loosely classed as "mystical," "spiritualistic," "rationalistic," then, surely, it were not amiss that we should press this question upon the attention of the world. It matters not that New-Churchmen should be spoken of in terms of respect and even flattery. It is the Church, the mother of our souls, whom God has commanded us to honor, and from whose breasts we have drawn consolation; the Church which sets before us but one Lord, which guards his Word, which reveres his sacraments, that is dishonored.

But precisely because our subject is one which does strike home, we need the more care to speak temperately, justly,

and, above all, in the spirit of Christian forbearance and charity. Every Christian is exposed to the temptation to which even John once yielded, when he came to the Lord and said, thinking, evidently, that he had done Him a service: "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." But Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Now I think that the surest safeguard against religious intolerance is to see the relation of the special truth which we entertain to the Infinite Truth itself. All truth is related to God as its source. All revelations are the Divine manifestations of that Truth, that Word, that creative Logos which was in the beginning with God and which was God. All religions, therefore, express in more or less perfect forms, the truths of the Infinite One, which are ever trying to shape themselves, and, as it were, give birth to themselves in the most ignorant minds. Our great mistake consists in imagining that religions create truth. And with this delusion comes narrowness, intolerance. "This is my truth," Churches say, "and mine only. God has given me an exclusive right to it!" As if with our little fingers we could thus localize the kingdom of heaven! Or as if the Lord had never said, "I am the light of the world!" Christianity itself suffers from such narrowness. For it seems to me that we can only appreciate its essential grandeur and feel its truthfulness when we think of it as the clear and perfect revelation of that Word or Truth which was in the beginning, and which in a thousand strange, imperfect forms has been trying to express itself through the symbols and mythologies of older religions.

The founder of the Christian religion said that He was come to fulfil all righteousness, and thus he became universal in his character. "Before Abraham was," He said, "I am." Do we say, then, that he created the truth of love to the neighbor, or of immortality, at the time of his personal coming, and that we should look up to him gratefully and with perfect faith, because, as it were, he made these truths for us Chris-

tians, while unnumbered generations were forced to grope in the darkness? Shall the Christian say: "I should believe the law of love because no other religion ever heard of it before"? No, my brethren, this is false in principle and false in fact. Before Abraham? Aye, back to the very centre and source of all creation, the Saviour of men traced his divine lineage. "In the beginning was the Word." And so much of the truth as man could understand to his good, be he Oriental or Occidental, has always been revealed. Revealed, not created. Brought to light, made plain to the eye, and not newly constructed. So that the history of the Churches is a history of the successive revelations of truth whose antiquity is lost in the being and eternity of God. Churches are new in the sense that they are enabled to see and announce new unveilings of God's truth.

So with regard to the New Church. The Church is new—not in the sense that it is a substitute for Christianity; something in advance of the religion established by our Lord—but new in its understanding of what the teachings of the Lord really are. The system of truth we hold claims to open up the Word of God in its genuine, primitive, Divine meaning. The interpretation may be new, but the Truth itself—the eternal Logos which it discloses—stretches away back to God.

Always, I believe, religion to have descended a heavenly gift—a gift which men once possessed in its beauty. But in time they marred and disfigured it. They distorted and perverted it until "its beauty became stained, and its strength became weakness, and its life decayed, and its words no longer had power to save." Darkness covered the earth and gross darkness the people. But slowly, patiently God laid the way for a new and more perfect manifestation of himself to man. A Scripture was given which, plainly, or under symbols, should be the expression of God's thought and will to man—should set forth hopes to which men are still clinging, should speak the word of consolation for the mourners of all ages, but, more than all, reveal the figure of the Lord, so full of love, of brightness, of spiritual majesty,—he who, in his perfect hu-

manity, stood calmly before the world and said, "I am the Truth." What ages had been preparing for, what religions had been reaching out for, is come at last! The world's Comforter, its Truth, its Life is here! In Him, as in no prophet, no saint, no reformer, the Divine and the Human are so fully met, so exquisitely blended, so perfectly related to all that we can do or suffer, that we can only fall at His feet and cry, "My Lord and my God."

And here, as if at His feet, I put my question: "Is the New Church evangelical?" For years a large portion of the Christian world has said "No!" It has said your doctrines are fanciful, contrary to the received standards, and therefore you are not evangelical. I would not wrest this title from any Church, were I able to do so. Would to God we were all truly evangelical! For what is an evangelical Church? What does this word "evangelical" mean? Our lexicons say: "Relating to the Gospel; agreeable to the Gospel." The definition is simple. An evangelical Church is one whose teachings and whose life are in agreement with the Gospel. In this definition I have added the important factor of a true life. You know the authority for this; for our Lord said: "If ye continue in my Word, then are ye my disciples indeed." What definition could be simpler, truer, more comprehensive? "If ye continue in my Word, then are ye my disciples indeed." Nor is this the only passage of the kind. "By this shall all men know that ye are my disciples, if ye have love one to another." "If a man love me, he will keep my words; and my Father will love him and we will come unto him and make our abode with him." To be "evangelical" means simply to believe and live according to the Gospels. It is a spiritual requisite; and God, not man, nor even Church councils, must pass upon that. For I hold that whoever looks to the Lord Jesus Christ as his Saviour, and, to the best of his understanding, applies the teachings of the Gospels to his life, is a Christian and a disciple wherever he be, or whatever his name.

And who, we may justly ask, has abolished the law of discipleship of our Lord? By whose authority is a portion of

the Christian Church named "evangelical," while the rest must bear the stigma of being "dissenters," "non-conformists," "heretics," and the like?

What, then, has become of the peace and purity of the early Church? They deemed it honor enough to be followers of the Lord Jesus; and all who confessed his name were, in their eyes, brethren — yes, brethren, with whom they shared what goods Providence had given them, and with whom they labored day and night for the one cause that was near to their hearts. But how changed now is the condition of the Church! Paul had written: "I beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace"; but a change came when the Church was converted from a spiritual into a civil power. For then ambition, greed, falsities, and iniquities invaded its walls and thrust out charity, without which genuine faith can never endure. And since that day the Church has rung with anathemas and with the voices of angry disputants, and even now is not without its enmities. A certain ecclesiastical authority and supremacy, based upon disputed historical grounds, rather than upon spiritual fitness, has been urged. By appellation, Christian communities are divided into those who are "evangelical" and those who are not. The Lord's simple rule of Christian discipleship has been substituted by another so essentially different that between the two there is no real connection. For, says our lexicon again: "This word [evangelical], which means simply appertaining to or characteristic of the gospel, has been applied to a portion of the Church who either profess or are supposed to know and inculcate the gospel in an especial manner, and to give peculiar prominence to the doctrine of salvation by faith in the atonement. The title of evangelical seems to have undergone some change in its meaning from that which it bore when it was first used, and is now not unfrequently adopted as synonymous with Calvinist." Brethren, I am not here to attack the beliefs of any man or Church; but, in the name of the Christian religion, I ask by

whose authority was such a qualification ever substituted for the law of Jesus Christ?

A little more than one hundred years ago, while Romanism and Protestantism were still panting from the struggle of the Reformation, a voice might have been heard speaking calmly to the world. Unnoticed, almost unheard, it sounded on. There was no bitterness in its tone. Whilst Romanism was anathematizing the unbeliever, and Protestantism was preaching a God of vengeance, who would condemn every soul that was not justified by faith, this new voice declared as its central doctrine that God was love,—infinite, absolute love,—abounding in mercy for the sinner and the unbeliever; and that a good life, guided by faith, was the test of true discipleship. Slowly, peacefully, but few noticing it, this doctrine began to unfold itself. It solved the mystery of the Trinity by declaring Jesus Christ to have been the manifestation of God in a human form and nature like our own, who redeemed mankind "in his love and in his pity" by enduring the temptations which assail us, overcoming them, and so subduing the demoniac world and setting men free. It opened the Scriptures, as once the Lord had opened them to his disciples, showing their hidden glories, and establishing their Divinity upon a new and enduring basis. It told of the future life, explained some of the laws which govern there; showed that man is essentially a spiritual being, endowed with a spiritual body; that death is but the removal of his physical part, and that the life after death is real, thrilling, earnest. It enjoined charity to all men, fealty to the Lord, and a life of devoted usefulness. And this same voice went on to say that an era of golden liberty was dawning upon the world, and that in this unveiling of the Word of God, with its revelation of numberless truths, the Lord was coming to the souls of men in power and great glory.

I speak of this revelation as a voice. And yet it was not the voice of a preacher, ringing out like that of John the Baptist; employing no eloquence like that of Chrysostom the "golden-mouthed;" resorting to no impassioned pleas like those of Whitefield or Massilon. It was the voice of the

truth, which has sounded from time to time through the world's ages, finding utterance through the well-trained mind of a calm, sober Christian. No terrifying cry of lo! here, or lo! there. Books were the evangelists, human hearts the temple. It was as if God had said, "Let there be light," and, after years of cloud and night, the Word of the Lord — the creative Logos, the great Sun of Righteousness — had once more come forth with healing in his wings.

Concerning this New Church, I should like to show, did time permit, how it does not aim to become a mere sect among sects, much less to supersede Christianity, but that its mission is to set forth primitive Christianity in newness and fulness, and to lay before the thoughtful consideration of men a system of doctrine and of Bible interpretation, which, to our eyes at least, has transfigured the teachings of religion. But, while this cannot now be undertaken, I may at least be permitted to consider some misconceptions concerning the New Church which tend to limit its full usefulness, deterring many from giving it that candid examination which it deserves, and which has rarely failed to amply reward the inquirer.

Through some cause, I know not what, there is a common impression that the New Church does not hold firmly to the vital truths of Christianity; that we have rejected its corner-stone, and are trying to build upon another. We do not complain of open assault so much as of those misapprehensions and insinuations which have led many conscientious persons to regard the New Church as indifferent to the essentials of religion, and have even caused them to believe that while we have many beautiful doctrines,— as concerning death and the future life,— nevertheless that our whole system is fanciful; that it rests only upon the word of Swedenborg, and that in this religion the Lord Jesus Christ and the Bible are either slighted or denied. Amazing charge to bring against a Church which worships Jesus Christ as God! Strange accusation to urge against a religious body which now, in the hour when so many are recanting their faith in the plenary inspiration of the Scripture, which is being assaulted as never before, proclaims, as it has always proclaimed, its unfaltering belief in

its Divinity! Oh, it is time that the world knew the Church better than it knows it now. It is time that men of other creeds, and of no creed, should recognize in the New Church a strong ally of the religion of the Saviour. I do not presume to ask that all shall see the claims or the teachings of this Church as we see them; but now, in these days of religious perplexity, when former beliefs seem passing away, and when there is such need for unity, I speak for fairness of judgment and an honest examination of those truths which many have found an unfailing source of strength and consolation. It is not for me to speak of the life of the Church. I make no boast of spiritual faithfulness. Yet I can affirm that these teachings, instead of being mere vagaries, as many suppose, are practical to a degree; that they insist at every turn upon charity to the neighbor; urge use and honest living as the only test worthy of religion; enjoin us to be devout, believing men, and bring us as suppliants to the Lord Jesus Christ as the one and only Object of our adoration.

For the orthodoxy of this religion I plead. You cannot judge of its life by the pulse of another. You will never do it justice if you approach it from a mere curiosity to hear its declarations concerning the future world and life. These are but the sky of the picture, radiant and deep; but under this sweep of blue lies the valley of life, with its human beings throbbing with hopes and fears, joys and sorrows, pains and temptations. To these the Church appeals and ministers. The New Church aims to be essentially Christian. She re-affirms the teachings of our Lord, presents his life as the only real life to follow, and acknowledges his providence in every event that befalls us.

As for the evangelicism of the Church, what more can I say than that every doctrine she puts forth is based upon what she believes to be the teachings of the Word of God? More than this cannot be asked of any religion. Examine these teachings in the light, not of creeds of man's making, but of the Word of God. Evidently it would be impossible to institute such an examination in a complete form in the few moments that remain to me. The New Church, however,

insists upon three things as essential to a true Christian faith: the divinity of the Lord, the inspiration of the Scriptures, and a good life. These we may briefly examine.

Of the Lord we not only declare him to be the perfect embodiment of infinite love and wisdom, the Head of the Church, "the Way, the Truth, and the Life," but we declare him to be God himself, made manifest to men through the assumption of a human nature like our own, that he might "bow the heavens and come down," redeem men from spiritual bondage and become man's Saviour, who, in his glorified humanity, is God over all, yet immanent "in all the experiences of human life." The Father is in the Son, as man's soul is within his body; the Holy Spirit proceeds from the Father by the Son, as man's power proceeds into act from his soul by means of his body. The Divine Trinity in the Lord is of the same nature as the finite trinity in man; the Father, Son, and Holy Spirit being one Lord in one person, as the soul, the body, and the life of man are one man." Is this contrary to the Gospels? or is this confession of the Deity of Christ and the unity of God in harmony with his own declarations: "I and the Father are one"; "He that hath seen me hath seen the Father"; "Believe me, that I am in the Father, and the Father in me." What Church can take higher ground than this? Is not this making the Lord the all in all? "The Alpha and the Omega, the Beginning and the End, the First and the Last?" Nay, will any Church that calls itself "evangelical" affirm as absolutely the Deity of Christ?

We believe the Scriptures to be a full and perfect revelation of our duties to God and man. We believe that within its histories, prophecies, its laws and injunctions are contained yet higher planes of meaning, which are the expression of God's love and wisdom, and which are all symbolized in the letter. This does not imply that we deny the outward or literal sense in which the Word is given to us, any more than a belief in the soul implies a rejection of the body within which it is contained. On the contrary, this inner spiritual sense gives to the letter a new value and a higher authority, distinguishing it from every other book on earth, and filling

it with a grace and uplifting power which millions have felt and do still feel, and which are in exact corroboration of what the Lord said: "The words that I speak unto you, they are spirit and they are life." Contrasted with the growing timidity in almost every Church to heartily confess the plenary inspiration of Scripture, does this doctrine of the New Church seem loose or heretical?

A true Christian life we believe to be a life of faith and charity. We are enjoined to resist evils as sins against God; to do good in the acknowledgment that all the merit belongs to him; to love our Lord above all things and our neighbor as ourselves. The duties of prayer and repentance, the sanctity of the sacraments, are all emphasized with solemn earnestness, and leave no room for the insinuation that the New Church is indifferent to the exercises of true religion.

Is, then, the New Church evangelical? Must it ever remain suspected of ignoring the Gospels? Shall our Christian neighbors continue to think of it as a mere "ism" in the great world of religion, and be content to form their judgment from current rumors as trifling and absurd, many of them, as they are current? The day for mere personal vituperation or contempt has gone by. But the time still is when many pass lightly over our faith for no better reason than that we are thought to be "mystics," "spiritists," and the like. We are thought to have brought new and strange gods within our temples. "They discard the Bible," says one; "they deny the Divinity of Christ," says another; "they worship Swedenborg," claims a third. Well, brethren, these things are hard to bear — not so much because they place us in a false position, as because they reduce the influence of the Church.

The world is reaching out, as never before, for a knowable, personal God. The most reverent minds are trying to behold God in Christ. Everywhere I believe there are traces of a growing reaction against the scepticism of the present and of the last centuries. Pantheism has been tried, but has been found too cold and impersonal. Materialism has been tried, but proved repulsive. Destructive criticism has laid siege to the Gospels, but somehow the Gospels stand. We have had

our "mythical theories," which would fain have reduced Christ to the cold, sweet image of a dream; but if there is one fact in the history of the world which stands unshaken, one fact which seems to fairly challenge the reverence of men, it is the real personality of Christ. And now what seems so hard is that with this return, as one may say, to the adoration of the Saviour, the Church which from the beginning has preached God in Christ and maintained him as the sole object of its worship should be so misunderstood as actually to be suspected of denying him and his Gospels!

Still, we are not to falter. A wisdom greater than ours directs the ways of men. A love deeper than ours yearns for them. If the house be worthy, God's peace will rest upon it. The Church is in the world that she may do her share in the work of saving souls. With her, as with every Church, this work is slow. Only by degrees does the heart yield to the demands of truth; only by degrees does it turn away from the sorcery of the world to the kingdom of the Lord; only by degrees does the Church save a single life, and with its evils bound, its virtues free, lead it to the feet of the Master.

Roxbury, Mass. JULIAN K. SMYTH.

THE ONE AND THE MANY.

THE morning sun lies mirrored in the sea,
Whose glassy waves, heaving in noiseless swell,
Break it in many shapes. In dancing glee
The many suns their glittering falsehoods tell
To skipper's children, who, with idle gaze,
Stare down the gently rising schooner's side.
"Oh, count the little suns!" the younger says;
"See how they come and shine, and quickly hide."
"Black suns for every shining one I see,"
The elder cries, "and dragon-shaped and queer!"

At evening, in one vast tranquillity,
The seas a fair, reflected heaven appear,
While the great sun drops calmly to his rest,
The manifold, at last, as one confessed.

Urbana, O. FRANK SEWALL.

WHAT IS THE INSPIRATION OF THE SCRIPTURES?

Perhaps there is in the theological vocabulary no word more common than "inspiration," no expression more familiar to the theologian's ear than "inspiration of the Scriptures." Naturally one would suppose that the word was of frequent occurrence in the sacred volume itself and concerning itself. It will be a matter of surprise, therefore, to some to learn that the verb "inspire" does not occur in the Bible at all; that "inspiration" occurs only twice,— once in the Book of Job, where it has no reference to the Scriptures themselves, and once in the writings of Paul; and that even in this latter instance the word in the original Greek is not a noun, but an adjective. Yet such are the facts.

Paul, in his second epistle to Timothy (chap. iii., v. 16), writes: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The first clause of this famous verse —"All Scripture is given by inspiration of God"— contains eight words. In the original Greek there are but three, — *pasa graphe theopneustos*, — which, literally interpreted, is, "All Scripture (is) God-breathed or God-inspired." To these three words, all modern ideas concerning the inspiration of the Scriptures, and all the voluminous discussions of the subject in which modern theology abounds, owe their origin.

This important text from Paul it is necessary first to consider, in order to gain a correct idea of what the phrase "inspiration of the Scriptures" means, or ought to mean.

There are evidently two very distinct meanings which may be attached to the phrase. The first and more common idea is that the Apostle Paul meant to assert that the writers of the Holy Scriptures were inspired (whatever that means) while in the act of writing; that Moses and Isaiah, for example, when ordered, like John the beloved, to write, were filled with a certain Divine afflatus breathed into them by the spirit of God, and that, when under such influence, they wrote as

passive instruments of the Divine, and that what they and others thus wrote constitutes what we call the Holy Scriptures, the inspired volume. That this is the commonly received idea of inspiration is evident from the frequency of the assertion that the prophets were "inspired," that Moses was an "inspired man," Paul an "inspired apostle," and that what they wrote is called "inspired" writing, because produced while they were in that state.

This interpretation of the meaning of Paul's words has, doubtless, been fostered by the translation of them above quoted from the common version of the Scriptures, "All Scripture is given by inspiration of God," etc. The revised version is much nearer the original, and reads: "Every Scripture inspired of God is also profitable for doctrine," etc.

Which suggests the second meaning attached to Paul's words, namely, that inspiration or being God-breathed was predicated by him of the Scriptures themselves, rather than of those who wrote them, or, in other words, that inspiration is a quality of the Sacred Writings, affecting the minds of devout readers now and at all times, rather than a state of the mind of the writers three thousand years ago.

As regards this last, it is nowhere asserted in the Scriptures themselves that Moses and the prophets and the evangelists were inspired. They wrote while in the spirit (i. e., having their spiritual senses opened), but at the dictation of what they heard as an audible voice. A "thus saith the Lord" prefaces most of the utterances of the holy scribes. What they wrote, therefore, is God's own word, dictated by his almighty wisdom,— holy and Divine in every particular. Therefore the term inspired, as predicated of the states of those writers, seems a misnomer.

That Paul was thinking of the Sacred Writings themselves, and not the writers, seems, on the whole, quite evident. He was addressing his beloved pupil and adopted son Timotheus, and wrote: "From a babe thou hast known the Sacred Writings (*grammata*), which are able to make thee wise unto salvation through faith, which is in Jesus Christ. Every Scripture inspired of God is also profitable for teaching, for

reproof, for correction, for instruction which is in righteousness, that the man of God may be complete,— furnished completely unto every good work." In confirmation of this last idea that inspiration is an objective quality of the Holy Scriptures, and not a subjective state of the sacred writers, we find much in the doctrines as we should naturally expect.

At the beginning of the commentary of GEN. xvi. in the A. C., 1886, 1887, we read : —

"This chapter treats concerning Hagar and Ishmael ; but what is represented and signified by Hagar and Ishmael, in the internal sense, has heretofore been known to no man ; nor could it be known, because the world, even the learned part of it, has heretofore imagined that the historical relations of the Word are merely histories, and unfold nothing deeper. It has indeed been maintained that every iota is Divinely inspired ; still, by this form of speech, they meant no more than that such historical facts were made known by revelation, and that certain tenets may be deduced from them applicable to the doctrine of faith, and profitable to those who teach and to those who are taught ; as also that, in consequence of being Divinely inspired, the narratives have a Divine force on men's minds, and are operative of good, above other histories. But mere historical narratives, considered in themselves, have little effect towards man's amendment. . . ."

"Inspiration implies that in all parts of the Word, even the most minute, as well historical as others, are contained celestial things which appertain to love or good, and spiritual things which appertain to faith or truth ; consequently, things Divine. For what is inspired by the Lord descends from him through the angelic heaven, and thus through the world of spirits till it reaches man, before whom it presents itself in such form as the Word has in the letter, which is altogether different from what belongs to its first origin. . . . Unless the historical relations be representative of things Divine, and be thus celestial, they cannot possibly be Divinely inspired."

Again, A. C., 9094 : —

"The worldly things, and things of civil judicature, such as are the judgments, the statutes, and the laws promulgated from Mount Sinai, which are contained in this (the twenty-first) and the following chapters of Exodus, are Divine and holy by inspiration ; but

inspiration is not dictation, but is influx from the Divine; what flows in from the Divine passes through heaven, and is there celestial and spiritual; but, when it flows into the world, it becomes worldly, containing inwardly in it those principles. From these considerations it is evident whence and where the Word hath in it the Divine, and what is inspiration."

These extracts seem to make the answer to our question sufficiently plain. The Scriptures, by virtue of their internal sense, have a life breathed into them from the Lord. They are thus gifted with a supernatural power peculiar to themselves alone. They are living oracles.

But wherein lies this power? and how does this life manifest itself? We take a printed Bible in the hand. We call it an "inspired volume," and rightly. Evidently the inspiration is not into the material form of the book, into the paper, the ink, the printed words. Yet by the printed words the power is manifested. By the wonderful process we call reading, the printed words convey certain natural ideas to a human mind. By virtue of their correspondence with spiritual and celestial things and their Divine arrangement, the natural ideas awaken thoughts and perceptions of that higher nature; and thus, as Paul expresses it, "make the man wise unto salvation." They are God-breathed because, by means of their presence in the mind, the Lord can inspire his truth and goodness into the soul of man. This inspiration, which is only potential in the words of Scripture, becomes actual when those words are devoutly read by man. It is by means of these words that God now, as of old, "breathes into man's nostrils the breath of lives, and man becomes a living soul." And this is the "inspiration of the Scriptures."

Cleveland, O. PHILIP B. CABELL.

COLERIDGE finely said, "The Bible without the Spirit is a sun-dial by moonlight."

The Bible is the only universal classic of all mankind, of every age and country, of time and eternity.—*Grimke.*

IS THERE A SPIRITUAL WORLD?

Is there a spiritual world? Is there a portion of the created universe which is not material?

This is a great question. If there be such a world, it must be the vital link between God and matter, between the Infinite and the earth. If there be such a world, the whole question of man's nature and of his immortality, is illumined with a flood of light. If there be such a world, the Scriptures take on new value, being the description thereof as well as the history of the Lord's dealings with men. If there be such a world, the life of its inhabitants must be the pattern for all in this life in order that they may attain the happiness of the other. If there be such a world, all the ideas of men as to resurrection, and judgment, and the Second Coming of the Lord, must undergo modification in the direction of being less material and more spiritual. If there be such a world, it is vitally important to know of it, to be preparing for it, and to estimate the present life, its duties and rewards, at their true comparative value.

On the other hand, if there be no spiritual world, existing from the beginning — the dwelling-place of those who have departed this life, the scene of many events described in the Scriptures at all points, the place of judgment after death, the primary field of our Lord's Second Coming which would show its effects in this world in every way — then what idea can we have of immortality, except that a small part of mankind will some time live again in this world, or in some star or other place able to accommodate but a fraction of the great company of the children of the Heavenly Father?

Or what idea, if there be no spiritual world, can we form of the Scriptures, except that they deal in visions and dreams, and that what was seen of another world by prophets and apostles was only imaginary?

Or what idea, if there be no spiritual world, can we form of the Divine Being — of his creation of the world and of his

Providential care of it — except that he is remote from it, unconnected with it, and known to it only by name?

And when we think of those whose earthly eyes have closed forever, of the myriads and myriads who have been taken away from this life, or of the little circle of those whom every one of us once had about him in the flesh till the silver cords were loosed — what thought can we have, if there be no spiritual world, than of the tomb, of slumbering souls, and decaying bodies?

If there be no spiritual world, what a delusion is the present life! what a mockery is religion which, while it teaches us how to do right now by our fellow men, also prepares us for a larger life in some other sphere! The trials, the afflictions, the discipline of this life, its useful experiences whereby we grow wiser from day to day, are they in vain, have they no purpose beyond the present?

Some one has said that the saddest sight he could conceive of was presented by a picture which represented a spaniel in the water trying to escape by climbing a sea-wall several feet too high for him, so that he had exhausted himself in leaping against it, and now only pressed up to it, his eyes fixed upon the unattainable top of the wall. But, if there be no spiritual world, how does our destiny differ from the poor dog's? and how at present are we any better off, striving, yearning, as we all are — the sick for the land where there shall be no more pain; the deaf, the dumb, the blind, for the land where the eyes of the blind shall be opened and the ears of the deaf unstopped, where the lame shall leap as an hart and the tongue of the dumb sing?

Once more, if there be no spiritual world, what means have we to affect the hearts of the reckless or desperate? How can we check the disposition to take one's own life? "He that cuts off twenty years of life cuts off so many years of fearing death," is what Shakespere makes a slayer of Cæsar say. And Longfellow puts into the mouth of Prince Henry in the Golden Legend the words,

> "The sea is still and deep,
> All things within its bosom sleep!

A single step, and all is o'er;
A plunge, a bubble, and no more."

But mark the restraining influence upon a mind borne towards despair, which is so finely drawn in the words of Hamlet:—

"To be or not to be; that is the question,—
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune;
Or to take arms against a sea of troubles
And by opposing end them? To die: to sleep,—
No more: and, by a sleep, to say we end
The heartache, and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wished. To die,—to sleep,—
To sleep! perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause. There's the respect
That makes calamity of so long life:
For who would bear the whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes,
When he himself might his quietus make
With a bare bodkin? Who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,—
The undiscovered country from whose bourn
No traveller returns,—puzzles the will,
And makes us rather bear those ills we have
Than fly to others that we know not of?
Thus conscience does make cowards of us all."

Not cowards, but men: not drift-wood upon a stream which casts all it bears at length over a precipice, and leaves all bruised and crowded in a mass of decay; but mariners, hopeful and patient, upon a stormy sea, who sometime shall reach the desired haven, and who, over the billows of trial, may

even now discern their Saviour walking upon the waters, and entering, if they bid him, into the ship, and making the storm a calm so that the waves thereof are still. "Then," as the Scripture says, "are they glad because they are quiet, and He bringeth them to their desired haven." That haven, the spiritual world, "where the wicked cease from troubling and the weary are at rest."

Is there a spiritual world? There is, there must be, as God is great. There must be, or His Word is void. There must be, or we are "of all men most miserable," and must envy those who in their pagan blindness live the life of brutes, giving no thought to aught but the flesh. There must be, or we are not men, but brutes. There must be, or we waste time when we come to the church, when we build libraries and schools, instead of spending all our time eating and sleeping and fighting for the best bodily pleasures. There must be, or we that need it would never have been so made.

To be sure, we have not seen it, nor have our neighbors. If we are blind now, so that we do not see the sky, we can believe the testimony of thousands that they see it. But the spiritual world neither they see nor we. Therefore we may deny that there is such a world, or that, if there be, we can know anything about it. We may then go on and ridicule those who believe in it, and enlarge our conceit by our apparent superiority to the mass. But we must live at the bottom of a very deep well to take this view of it.

To such a reasoner, not taking too much time with him, I would simply say, have you ever seen the inside of this earth? No? Then how do you know that there is anything there? You say, "Well, I know that there must be *something*." Very well, by parity of reasoning, there must be a spiritual world to meet the demands of the case.

When Leverrier argued that there must be a planet not yet seen, but that its influence could be plainly discerned, he used a similar argument, and was able to turn his telescope upon the place to which his calculations had led him to assign the planet, and lo! it was there, and Neptune was added by all men to the list of members of our solar system. But his

seeing it did not change the existence of it in the least. It was there, he knew, whether he saw it or not.

We have here briefly made a little spiritual calculation, indicating the grounds on which one may stand and say, there is a spiritual world, whether we see it or not. There must be one because its existence has so much depending upon it, namely, the very differentiation of man from brutes, the basis of morality, the approach to the Lord as truly our Father forever, the development of a full religious faith in him.

To these grounds of conviction, I would add but one more at present, and that is, that, unless we admit the spiritual world into our conception of the universe, we have a universe which we cannot understand. A recent writer, speaking of men's ideas of the creation, said that there seemed to be with some the notion that first there was nothing and then there was an elephant. The writer was contending for evolution. Now the idea of sudden creation of everything in perfect form is not borne out by what we see everywhere of growth; and, on the other hand, the idea of an evolution or a growth which is spontaneous and self-created is not borne out by the least evidence. We are making things all the time, and if it is impossible for us to think of a horse-shoe as making itself, are we going to be so foolish as to think that the horse was made without any maker? Or if we make a hat for a head, can we suppose that the head, wonderful in its structure, still but little understood though studied long, made itself, or jumped out of nothingness into being, or out of a process of evolution made itself out of the large end of a worm?

Now if we put all creation together, we have the world; but we can no more think of the world as self-created than of a single thing in it as self-created; nay, the notion of self-creation or self-ordered evolution departs as we bring more and more objects into view, until it falls "Into the limbo large and broad, since called the Paradise of Fools, to few unknown."

But, I beg all to notice that the mind also rejects the idea of this material world coming with no intermediate link of creation from the Creator. We instinctively think of some-

thing between. The distance is too great. "In the beginning God created the *heavens* and the earth." That meets our want exactly. We are not taught to think, and we cannot happily think of God, and nothing besides him but matter, but we do think with ease and delight of his sending forth degrees of life, spheres of emanation and creation, planes of existence, a ladder, as it were, of Jacob's vision reaching from God to men on earth. In other words, as we do not understand a man when we have only God and the man's body in view, so we do not understand the world when we have only God and what is material in view. Thinking of the man's body, we turn to his soul, his spiritual part, and see that that is the real man, connecting the body with the Lord, giving the body life from the Lord, ordering and making use of the body as a dwelling and an agency of usefulness.

Now we should think of this material world, not as the whole universe — we cannot think of it so — but as the outer sphere of life, the footstool of the heavens, the scene of life's beginning, preparation, and probation. The Divine, the spiritual, the material — there is a trinity of grades of life, separated from each other by distinct degrees, so that one is not the prolongation of the other, but the effect of the preceding; and this order of existence we can understand. And when Paul tells us of being caught up to the third heaven, we can easily think of the spiritual world as having its higher and lower planes for the abodes of men in the degree of their perfection in holiness.

But to think of this material world without a spiritual to which it serves as basis, is not much better than to think of it without a Creator. Like the human body, the world wants a soul as it were, an interior plane of life, to our true conception of it as well as to our true use of it, already dwelt upon.

Reason has given her answer. There is a spiritual world. There must be one, or reason has no cause for being. What answer gives revelation? This is the main source of knowledge. Reason may make an approach to revelation; but, if there had been no revelation, reason could only conjecture, and bring a theory up to the point of extreme probability,

founded on various grounds which reason perceives to be necessary even to its proper exercise. But reason yields to a witness which comes down from that world, or rather through that world from the Lord. I mean the Holy Word.

There is not time, neither is it necessary, to bring out at length the testimony of the Scriptures. They begin with the heavens in the first verse — not with heaven as a single plane of life but with the heavens — and the closing chapters of the Bible are a description of a scene in heaven representative of celestial life on earth.

With the inhabitants of the spiritual world, the angels of heaven, and the evil spirits or devils who occupy a very different portion of the spiritual world, the Bible deals in every part. The patriarchs received their guidance by messages spoken by angels, who were filled for the time with the spirit of God. So was it with the prophets, and they continually narrate, not mere dreams as some suppose, but actual events taking place in the spiritual world. When, for instance, Daniel tells how an angel came and touched him as one is waked out of sleep, and then goes on and describes what he saw, we are not to slur the Scripture by saying that Daniel had a dream, but by receiving the description as it is given.

When we come to the Gospels, we deal with a time when men were so degraded in their vain pride and hardness of heart that they could form no idea of what was spiritual. They thought of a future life in the under-world until their bodies were raised again, when Palestine restored would be Paradise. To them our Lord talked about the other world so far as they could bear, teaching that he was their resurrection, and telling the penitent thief on the cross that he would be at once in Paradise. To some of his disciples, taking them into a mountain apart, He showed that he was in relation with the spiritual world, talking when in prayerful seasons with its inhabitants as to his fulfilment of the prophecies. After His death, when the disciples fell into doubt, he relieved them by showing himself in a body which closed doors did not exclude. And at other times they came to realize the existence of the

spiritual world into which they would pass at death. This took away their fear of death. "To live is Christ and to die is gain," said Paul. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

And if there were no other revelation concerning it, we should be abundantly taught by that closing book of the Word, which tells that John was "in the spirit on the Lord's Day," and saw heaven opened. If any one should raise the question as to a spiritual world in his mind, and then should open his Bible and read the Book of Revelation, how quickly would his question be answered, and how his mind would fill with thoughts of what took place before John, closing with that matchless description of what he saw when, in company with an angel, he left the scenes of confusion, of strife between good and evil, and of the overthrow of evil, and went up into a mountain great and high, such a mountain as is the dwelling-place of angels!

We have looked to reason and revelation. Let me only allude to one other source of answer to our question, a source formerly ignored, but coming to have more and more weight as it is found to be full of trustworthy information. I mean the traditions of the nations, the remnants of the religions which they once had, before the decline of man to idolatry.

These give no uncertain sound. Remember Egypt with its numberless inscriptions upon mummies and tombs. It was once supposed that bodies were embalmed on account of belief in the resurrection of the flesh. Not so, as we now read. The embalming was from affection for the body, but the inscriptions tell how the soul left the body and went to judgment, a spiritual man who could hear the funeral songs, and would take his place in the land of the departed. And what nation is there, having any literature preserved, which does not instruct us to the same effect? Let us note a few sayings from Latin writers who had no teaching from the Bible or the Apostles. Here is Sidonius saying, "Their spirits survive their breath"; and here is Cicero saying, "The last day does not bring destruction to us, but change of place"; and here

is Seneca with the words, "This day, which thou fearest as thy last, is the birth-day of eternity."

Our question is answered. There *is* a spiritual world. Let the consideration of its sublime characteristics be deferred so that they can be more fully treated of; but we can easily see that that world must be superior in its relation to the order of life and superior in every respect to this world. Bodies of feeble flesh will not be there, cannot be there, but for those who come thither there is "no more death, nor sorrow, nor crying." The transitory nature of our present surroundings will not prevail there, but

> "There is a world above
> Where parting is unknown."

And a sweet order must pervade the heavens, causing everything outward to harmonize with what is inward, as is only faintly realized here.

And that world is not to be thought of as far away. A man's soul is not separated in space from his body. Neither is the world's spiritual part separated from its material part. Though invisible to us, heaven is not remote. We should not think of those who leave us as going off to a distance, but as leaving this life in sleep and waking to the other, as prophets waked to the presence of angels, and as the disciples waked to the presence of the glorious Lord, the waking however with those who die being permanent. How well has "Susan Coolidge" expressed it in her poem "Just Beyond!":—

> When out of the body the soul is sent,
> As a bird speeds forth from the opened tent,
> As the smoke flies out when it finds a vent,
> To lose itself in the spending—
>
> Does it travel wide? does it travel far,
> To find the place where all spirits are?
> Does it measure long leagues from star to star,
> And feel its travel unending?
>
> And caught by each baffling, blowing wind,
> Storm-tossed and beaten, before, behind,
> Till the courage fails and the sight is blind,
> Must it go in search of its heaven?

I do not think that it can be so,
For weary is life as all men know,
And battling and struggling to and fro
Man goes from his morn to his even.

And surely this is enough to bear,
The long day's work in the sun's hot glare,
The doubt and the loss which breed despair,
The anguish of baffled hoping.

And when the end of it all has come,
And the soul has won the right to its home,
I do not believe it must wander and roam
Through the infinite spaces groping.

No, wild may the storm be, and dark the day,
And the shuddering soul may clasp its clay,
Afraid to go and unwilling to stay,
But when it girds it for going,

With a rapture of sudden consciousness,
I think it awakes to a knowledge of this,
That heaven earth's closest neighbor is,
And only waits for our knowing;

That 'tis but a step from dark to day,
From the worn-out tent and the burial clay,
To the rapture of youth renewed for aye,
And the smile of the saints uprisen;

And that just where the soul, perplexed and awed,
Begins its journey, it meets the Lord,
And finds that heaven, and the great reward,
Lay just outside of its prison!

To this glorious faith, to be more fully presented later, the world must come. For then its questions as to creation will be settled, then the difference between man and brute will be plain, then the motives of life will be ennobled by the prospect of death, then the "present affliction will be seen to work a far more exceeding and eternal weight of glory," then the Holy Word will teem with consolation, then the Lord will be indeed the Creator of heavens and earth, the Wonderful, the Counsellor, the Mighty God, the Father Everlasting, the Prince of Peace.

Bridgewater, Mass. T. F. Wright.

FOOTPRINTS OF THE SAVIOUR.*

If the revelations which the Lord has made of Himself for His New Church have not as yet been widely received, they have indirectly had the effect of causing the record of His life in the Gospels to be studied as it never was studied before. Lives of Him and studies of His life are constantly being published, with the result of bringing out more and more clearly the facts of His Humanity and His Divinity, and preparing the way for the true solution of their relation to each other. No one need fear a too thorough knowledge of His Humanity, if it be accompanied by an equal acknowledgment of His Divinity; for it is as the Son of Man that He comes to us and is known by us; and, without a knowledge of His Human nature, He is as remote from us, and has as little relation to our lives, as before the Incarnation.

In the attractive little volume before us, Mr. Smyth presents some aspects of the human life of the Lord, with the full acknowledgment of the Divinity within it, and with the effort to show in some degree how the Lord thought and felt and acted under the circumstances and the trials of men. And this he does, not as a matter of curiosity, but for the avowed purpose of a closer following of the footsteps of the Lord, and a fuller reception of His Spirit in our own lives.

Swedenborg tells us that in the spiritual sense of the Word, the life of the Lord is revealed as to every thought and feeling. And it is revealed or embodied there, not to conceal it, but that, as fast as men can receive it, they may understand it, and may learn from it how the Lord would think and feel in their place, and, accepting His thought for their own, may live from Him. That there is infinity in it is, of course, true. It is for all men in all time. But the measure that we obtain from it, and incorporate in our lives, is our portion of the Divine which makes heaven. Of the Bible thus regarded, Mr. Smyth says: —

* Footprints of the Saviour. Devotional Studies in the Life and Nature of our Lord. By the Rev. Julian K. Smyth.

"The Christian Bible is not simply the book of sublime ideas and philosophies; it is the book of Jesus Christ. In its histories are inscribed the spiritual experiences of His life among men. 'These are the words which I spake unto you,' He said after His resurrection, 'while I was yet with you: that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.' 'And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself.' In the light of these statements, what a thrilling, Divinely-human book the Bible becomes! What earnest disciple, whether in this or in the early centuries, has not longed to know more of the inner life of Jesus Christ than the Gospels, in their letter, disclose? Who, we may reverently ask, has not wished to know more of the heart of Christ,— the yearnings that were beating there; the thoughts that were encircling the tottering lives of men; the pains, the fierce assaults of evil, that made Him indeed a Man of Sorrows? And now, if it be really true that the secrets of this most sacred and pathetic of all histories are treasured up in the Christian's Bible, is it not in that Bible that we may hope to meet Him? . . . In dark trial hours many a devout soul has found the Bible the medium of Divine life and consolation. But the supreme and perfect cause of its holy power was revealed in the declarations and example of the Christ, who held up the Scriptures for reverence, and who told the world that, whether in the form of history or psalmody or prophecy, they contained the story of His life."

In this spirit Mr. Smyth has studied the Gospel story, and brings out many things of the Divine character in a manner that will bring his readers nearer to the Lord, and make the Lord more real to them because better understood. Besides an introductory chapter, the book tells us of the Christ-Child, the Carpenter of Nazareth, the Christ, and the Sympathy, the Temptations, the Sanctity, the Majesty, the Sacrifice, and the Eternal Presence, of Christ. The treatment of all these subjects is vivid, picturesque, and marked by much reverent feeling and spiritual insight. There is a very clear statement of the growth of rationality in a child's mind, in the following extract: —

"We wish to teach a child about God. Suppose we should just

say, 'There is a God.' What would that convey to him? Nothing,—absolutely nothing. We are trying to give him a naked spiritual fact, and he cannot understand it. Or suppose we wish to tell him about the higher world, and should simply say, 'My child, there is a heaven.' What can that word heaven mean to him? Nothing whatever.

"But suppose we use simple forms of thought in the child's mind. Suppose we begin with a fact he knows from his child's experience,—his father,—and then tell him of another Father, who loves and takes care of us all; and suppose from what he knows of this natural world, we tell him about a beautiful, heavenly world, and of the pure and beautiful children, and the angel men and women there,—why, then we have done that wonderful thing which we cannot do to any other object in this universe: we have communicated a spiritual truth."

The nature of truth, as not an abstraction, but a human reality, is thus illustrated: —

"The Lord's truth has power because He was Himself the Truth,—the Word made flesh. It cannot be separated from Him. It is Himself. He taught no truth which He did not Himself fulfil; 'A new commandment I give unto you,' He said to the disciples, 'that ye love one another; as I have loved you, that ye also love one another.' . . . The Saviour had said very little to the disciples about His love. He had simply loved them; and they knew it; they could not forget it; it was truth to them. He would teach them the dignity of service; for they had been disputing among themselves for the chief seats at the supper. What does He do? He rises from His place without a word, arrays Himself as a servant, takes a basin of water, and performs the menial duty of washing their feet. He made honest service a truth to them. The act—the sight of their revered Master bending before them, and laving their feet—smote them as no words could have done. In the truth of the Saviour, therefore, there is the power of a divinely loving life. And every word He spoke, every principle of holy, Christian living He announced, was the exact expression of what He fulfilled in His own nature."

And once more: —

"Christianity is essentially the following of the Lord Jesus Christ. Differently from every other teacher, He places Himself

before His teachings. It is not merely a new philosophy, or code of ethics, that He brings; *it is Himself*. His claim is far greater than that He knows the truth and can therefore proclaim it. He is more than a teacher of it. He declares Himself to be the perfect embodiment of it. In short, He is the Truth,—the Word made flesh; the Truth living and breathing."

The book abounds in such effective statements of truth, and equally effective descriptions; and is full of a devout and affectionate spirit. It is a good beginning in a path which many will pursue hereafter, to their great spiritual benefit.

Newtonville, Mass. JOHN WORCESTER.

METEMPSYCHOSIS.

O HOLY Eve, whence comes thy light,
  Thy glowing depth serene;
Thy melting stilless that doth dight
  All earth in purest sheen?

Art thou, sweet Eve, some Goddess fair,
  Ruling instead of day?
And are those jewels in thy hair
  Lit by an unknown ray?

O art thou diff'rent or the same
  As he that hence hath sped?
Within thy light dwelleth the flame
  Of love and youth long dead?

Yes! here dwell youth and love—but not
  The golden youth of yore:
My stars have silver-tinged the spot
  Whereon the sun did pore.

Yes! here, in me, doth shine the day—
  The day's pure soul—as youth
In age doth shine, as gold in gray;
  As Love doth glow in Truth!

New York. CLIFFORD SMYTH.

HAS THE NEW CHURCH A GOSPEL FOR THE AGNOSTICS?

WHO or what are the Agnostics? They are a certain class of sceptics, so called. According to the etymology of the word, they are men that do not know; and, different from some other men really just as ignorant of certain things, they confess that they do not know. This fact of confession — not really a greater degree of ignorance — is what makes them Agnostics, so called. They may be — doubtless many are — further advanced towards true knowledge than those called by more pretentious epithets. Some are Agnostics because they are too far advanced in knowledge and too rational to know what others are really too ignorant and too irrational not to know, or who, if they really knew more, would know less.

Agnosticism, like many other forms of scepticism, is a legitimate product of this New-Jerusalem age: it is one of the early fruits of a higher form of rational thought. It is one of the promising signs of the times. It is an indication that humanity is rising into its manhood. The New-Jerusalem man is a thinking man. When we consider what men have been, by the self-constituted leaders of thought, asked to believe, it is a good sign that they can no longer "believe." Their unbelief shows a more progressive state, under the circumstances or in the condition of things, than belief does. There is more promise in the honestly thinking man as an "atheist," so called, than as a believer in God as hitherto represented by theists. There is no such God. There never was. There has been and there is no such Christ as the Christ of Christians, so called,— Christ as an "expiatory victim,"— no such future life, no such heaven or hell as men have been asked to believe in. How can honest, thinking men be otherwise than sceptical? May it not in many, perhaps in most, cases be regarded as a virtue — certainly not a vice — that they are unbelieving? Is not the negative state, as regards the false, necessary as preliminary to a positive

state as regards the true? How can we write truth on a page that is covered all over with falsity? How can we put sweet wine in a vessel full of sour wine? Must we not first erase the falsity and empty out the sour wine? — that is, "*vastate*" the page and the vessel?

Agnosticism, and also other forms of scepticism, are, qualifiedly, different forms of "vastation." Every form of honest scepticism is, we may perhaps truly say, a sympton of progressive vastation. I like the doubter far better than the affirmer of false doctrines. The Agnostic is better than the Gnostic, or than the professed believer in a false Christianity. I like the "atheist" better than the believer in a God as hitherto represented by either Jew or Christian.

A man with a normally healthy, growing mind necessarily passes out of blind, passive belief in irrational dogmas into a state of positive unbelief in them. He at length becomes satisfied that such dogmas cannot be true, and he loses confidence in those who advocate them as true, and they call him a sceptic, and by other opprobrious epithets, when, in reality, they may be far his inferiors as regards any genuine perception of truth. We cannot regard such so-called sceptic's state as a state of retrogression, but rather of progression. He is simply clearing away the rubbish; he is sweeping the house of his mind; he is erasing the records that were made on the tablet of his memory by teachers of a false theology during the susceptible period of childhood and youth. He is now in a state to inquire for the true. He is in a state in which he confesses that he does not know and he wants to know. Why hurl an opprobrious epithet at his "don't know," and assume pharisaical airs over him, which say to him, "I have the truth; you must come to me to learn?" Very likely he is ahead of you in really progressive experience, and you may see the time when you will be glad to learn of him, even though you may tacitly pride yourself in being a member of a "church," and he may not consider himself worthy to be one.

The same conditions of mind that have made a man a sceptic — that is, that have brought him into a certain state of vastation — are still operating in his pursuit of knowledge, in

his search for truth. They make him cautious and wary. He can no longer believe without rational grounds. He can believe on no mere verbal authority, as he once could. He can believe only as the one only Rabbi, Christ, — Christ as the living Truth,— reveals himself to him, or helps him to see. He is now entering a new field of thought,— a field of free, rational inquiry. He is now rising to a different plane, and seeing, from a different stand-point, Christ or infinite truth within, instead of finitely formulated truth without. Swedenborg's writings, as the latter kind of truth, are, or may be made, an aid in lifting him up to this higher stand-point. And they have read these writings with comparatively little profit who still value them chiefly as authoritative statements of truth, or who would rely on them mainly as evidence of truth. The external and authoritative evidence belongs to a former and lower phase of human development. Swedenborg's writings are of priceless value as instructive means in leading the mind to its one only Master,— that Master whose authority is truth as living Light which he calls himself,— Light revealing itself in the mind itself. The sceptic, or the vastated mind of this new age, is a man of quickened rational thought. He is looking, though he may not know exactly how or why, for the inner evidence. And he believes, really believes, only as he has that evidence. And there is at first, as he rises from his vastated state, so little for which he is capable of receiving such inner evidence that he confesses himself a sceptic, or he simply does not know. He is an Agnostic. He is seeking to know, and he is ready to believe as soon as his mind comes into a state in which it can receive the satisfying evidence.

All really progressive men, sooner or later, come into this kind of sceptical or agnostic state. And it is measurably a good state,— a New-Jerusalem state. It belongs, I mean, to this New-Jerusalem stage of developing humanity. It is one of the fruits of what is truly meant by the second coming of the Lord. This is a state of mind so far made free as truth makes free. It is scepticism as regards the old, but inquiry as regards the new. It is the blind believer; it is he who

knows without knowing, or who is too ignorant to see how utterly desitute he is of true knowledge, that speaks derisively, perhaps contemptuously, of agnosticism. The difference between the Gnostic and the Agnostic is that the former knows because he is blind, while the latter does not know, perhaps, because he is having his sight restored. Gnosticism is knowledge without rational conditions. Agnosticism is a want of knowledge where there is a want of rational conditions. This, I mean, is the relation of the so-called or self-styled believer to the so-called unbeliever.

Has the New Church any glad tidings for such a class of people?

What is the New Church? It is a new stage, and thus a new state of developing humanity, — new in the sense in which youthhood is new in its relation to childhood, or manhood in its relation to youthhood. And, being a new state, there is a new reception; and, because of a new reception, there is a new doctrine. Thus the doctrine is new because, and only because, there is a new reception. So the reception is new because, and only because, there is a new state, a new recipient condition of finite humanity.

And this is because the Grand Man of universal humanity is a new manhood,— new in the sense of an advanced stage of manhood. The Church is the heart and lungs of such Grand Man, God is its life. God is, in his relation to humanity as a whole, what the life of the body is to the body as a whole, or what the life of a plant or tree is to the plant or tree as a whole.

Humanity, as a whole, has been advancing through the ages, stage by stage, from the smallest possible beginning, just as is the case with an individual with the animal body, or with a plant or tree, though in more limited periods. In all, at every step of progress, there has been, and there is, a new, a higher, a more full reception of the life. It is easy enough to see that there is a new reception, and thus, so far, a new life in the blossoming, or in the fruit-bearing, stage of the tree. So in the animal body when it has advanced to its reproductive stage. The law is the same in regard to devel-

oping humanity as a whole. Humanity as a whole, as well as in its individual forms, has its successive stages of evolution. And there is a new coming of the Lord in each one of them. This is because each successive stage is a new and more full state of reception.

Now, the point I wish to make is, that the new reception, thus the new life and the new doctrine, affect the entire Grand Man of humanity,— every member, organ, and fibre of it; its heels as well as its head; its sinners as well as its saints; its sceptics as well as its believers; even its lowest hells as well as its highest heavens. If the heart and the lungs have advanced to a more perfect development, and thus to a higher state of reception, does not the entire body partake of the results?

This — the present — is the degree, or receptive age of evolving humanity, to which or into which the "Son of Man shall come in His Glory and all the holy angels," that is, all the messengers or messages of love and of wisdom, of goodness and of truth, "with Him." This means a fulness of His coming, and fulness of his coming because of fulness of reception. Such a coming is full of good tidings for every organ and member of the Grand Man—for every human being, whatever be his peculiar, conventional form of belief or of unbelief. Men are receiving these glad tidings, in one form or another, or are affected by others receiving them, each according to his state, measure, and position in relation to that grand central body called the Church, and whether distinctively within or outside of it; one of the twelve gates that open into the Holy City, or that lead to true, Godlike manhood, is open to him. These gates are the infinitely varied knowledges which are as many different ways to truly human life; and they are so varied because of the equally varied recipient states and wants of mind. We make a great mistake if we imagine that what is knowledge to one is therefore and neccessarily knowledge to another; or, if we suppose that all who are travelling towards the New Jerusalem are going in the same avenue. Truth is one and the same as it comes from the Divine Fountain; but it is only a shadowy approximation

to truth as received by even the purest and brightest minds—as received by the highest angels, in fact.

No two, therefore, believe exactly alike. We are all, in one sense or another, sceptics, when measured by each other. We may be proximately agreed in regard to certain universal cardinal principles; but we may honestly differ in regard to the use and application of these. There is nothing more abhorrent, therefore, to the laws of true charity, or of true modesty, in fact, than for one to sit in judgment on the opinions of another, or for one to pronounce another a sceptic, or to apply to him any disparaging epithet, because he does not see just as he does, or even if he very widely differs from him. To one man God is a magistrate, and just as usefully and necessarily so, as, to another, he is all that can be conceived of as love itself. The main question is, how far is each seeking to understand what human life is, and to live according to its laws. It is by a beautiful law of Providence that every one receives light, mediately or immediately, from within, or from without, in the form of instruction, according to his life. It is by his life that the Lord judges him; and it is of little consequence whether, according to our peculiar measure, he is gnostic or agnostic, believer or unbeliever, theist or atheist. The New Jerusalem has a gospel for him, as for us, according to the life. And it may be that the message as received by the "agnostic," or the "sceptic," so-called, is more full of "good tidings," than the message to us.

Cincinnati, Ohio. E. A. Beaman.

Note.—Mr. Beaman may seem to some of our readers to do more than justice to agnosticism. It is only fair to say, therefore, that he prepared this paper by request of the Ohio Ministers' Conference.—Editor.

There is such a difference between coming out of sorrow, merely thankful for relief, and coming out of sorrow full of sympathy with, and trust in, Him who has released us.—*Phillips Brooks.*

OUR RELATIONS WITH EACH OTHER.

The life of humanity is a corporate life. Each man is connected with all other men. He is connected with every society of heaven and every society of hell. With the entrance of every additional soul into a heavenly society, the life of that society is made more perfect, and the influx from it flows with stronger force and more joyous possibilities into that part of us which corresponds and communicates with that society, although from our free will we may so choose to live that this influx is shut out from our consciousness or actual reception. But there is a richer possibility, a more vital strength for us, because of that new heavenly life, if we will only open our soul to it. The salvation of each human soul is no remote fact, separate from our life, but one that may be an actual part of it. And, as the spiritual life is more intense and higher than merely physical life, we are more really united with one another in the interior experiences of life — even with those on whose faces we may not have looked, or whose hands we may not have touched — than are the different members of the body with one another. We know how quickly any sensation of pain or delight flashes along the sensitive nerves; how immediately a blow tingles through every part and sickens the whole body, or how the feeling of relief in one part is diffused through all. The angels, with whom the selfhood is subordinate, are keenly in the perception and consciousness of this common life, and heavenly joy is, therefore, a sharing of the joys of all. We shut ourselves out from this participation in the measure of our selfishness. We cannot feel another's good, or the universal good, save in a dull and faint degree, so long as we are chiefly absorbed by seeking our own good.

It is said in the parable of the shepherd, who represents our Lord, that, when he hath found the lost sheep, "he layeth it on his shoulders, rejoicing. And, when he cometh home, he calleth together his friends and neighbors, saying

unto them, Rejoice with me, for I have found my sheep which was lost." The friends and neighbors of our Lord, whom he calleth together to rejoice in his tenderness of love, are all who make self lowest, and the love of the Lord and the neighbor supreme, and thus can receive the joy of others. The angels are glad because they feel the new life of the repentant soul, not because a more perfect life accrues to them, although this is true likewise. They feel the Lord's life flowing into all as one, and not with any separate proprietorship, and so are alive to all the myriad relations of sympathy and service, with the vivid and pure delight that results from so full a reception.

But as it is true that the souls who are saved bring more life, or a fuller receiving of the Divine Life, into heaven, so those who are lost in sin bring a more direful influence in temptations from such addition to the living death of hell through those societies there with which we are in communication. As in the other case, we may by our free will so live that we are protected from any consciousness or reception of this inimical force. But, if by our disorderly states we place ourselves in communication with these, it is like the spreading of contagious disease. By the subduing of selfishness, we enter into the perception and power of the heavenly life of others ; and, by absorption in self-interests, we lay ourselves open to the countless mortifications and alienations that come from hell. For the one is the exact opposite of the other.

The very statement, so often made in the Writings, that man, for the sake of freedom, is held in an equilibrium, and receives an influx from heaven, and an opposing influx from hell, is a statement that, in a certain sense, the salvation of all the saved and the loss of all the lost enters into his own life, or may do so,—is his, either potentially or actually. In the salvation or loss of every soul, whether it be from the remotest earth in the universe or from our own street, is some connection, active or latent, with our life. We do not realize this stupendous fact because we live in the externals of life, where there is little or no connection apparent between our-

selves and the majority of persons about us. Even from this external point of view it may, however, be proved that all human society is interwoven and connected together. In regard to the merest outside of life,—garments, furniture, and food,—there is a law of supply and demand linking together multitudes, otherwise unknown to each other, in the activities and uses of society. There is a law of spiritual supply and demand, far more exact in its operation, and far more vast in its scope.

Intellectually, it is interesting to see how each faculty, though it may exist only as a consummate mastery in centuries, exists also under various forms of inclinations, aptitudes, talents, or perhaps germinally, in all minds. A most striking instance of this is the poetic faculty; rare indeed in its highest excellence, but curiously active at some age of almost every one's life in some form of delight in metaphor, rhyme, and verse making. There is scarcely any average child that does not run through the whole scale of the arts and handicrafts in his games and rude fashionings of the materials about him. If he be of quick wit and intelligence, his plays are a dramatized human society,—speaker, soldier, ruler, workman, he is each in turn. So it is with the man and the race; biography is history in miniature, history biography enlarged. For the form of the human mind is Divinely fashioned for universal communication and interrelation, not for self-isolation.

The lesson to be drawn from our intimate connection, spiritual and natural, with the life of others, is a practical lesson. In the highest sense, we cannot afford to be indifferent to any gain or loss of our brother. His joy, whether in small things or great, his growth in goodness, his reception of Divine Truth, should be to us as our own, as earnestly sought, as vividly recognized, and acknowledged with equal thankfulness to the Heavenly Father of all. In distress, instead of "passing by on the other side" by accusing or condemning, we must draw near to give help or light if possible, but in any case to show that we are not separated by lack of sympathy or conceit of superiority. He, who has learned the true

nature of the *proprium*, knows that interiorly there is no such contrast between one man and another as between the innocent and guilty, although one may have been mercifully withheld from evil, and the other, in no less mercy, permitted to fall into open sin and its shame. The difference between an angelic and a diabolic soul is not in nature, but in reception or attitude. One turns towards the Divine Life, the other from it; but the *proprium* of each is false and evil. Since that is true of all, we cannot of ourselves reform or amend any one. That is a Divine work. But we can be willing to let the Divine Life reach our neighbor through us in all points of neighborly charity, secular and religious. For in such the Divine Love "calleth together" its "friends and neighbors, saying, Rejoice with me."

ELLA F. MOSBY.

A CHINESE Christian thus described the relative merits of Confucianism, Buddhism, and Christianity: "A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approaching the edge of the pit, and said, 'Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out, don't get in again.' 'I can't get out,' groaned the man. That is Confucianism.

"A Buddhist priest next came by, and said, 'Poor fellow, I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. That is Buddhism.

"Next the Saviour came by, and, hearing his cries, went to the very brink of the pit, stretched down, and laid hold of the poor man, brought him up, and said, 'Go, sin no more.' That is Christianity."—*Rev. Canon Stowell.*

WARREN ON THE APOCALYPSE.*

The study of the Apocalypse continues, and every effort made to interpret it interests our people. We already have an interpretation which never halts, but enters into every verse and line and word. And this interpretation is verified not only by its own internal evidence of symmetry and light, but by the undisputed evidence of history. It is a spiritual interpretation. It does not take a natural and material view of prophecy such as the Jews took and slew the Messiah, nor does it take a view partly material and partly spiritual, but it is purely spiritual. As Rev. E. H. Sears said, "Swedenborg is the only interpreter who does not flounder. His method is the only rational one." But Swedenborg devised no method. He simply received from the Lord the enlightenment which enabled him to understand for the sake of all men.

The enjoyment of a full interpretation is greatly increased, however, by finding that this Book of Revelation, containing as it does the history of Christianity and of the Second Coming of the Lord, grows gradually clear to the Christian world. The process is very slow, but at intervals attempted explanations appear which show that the light increases. The would-be interpreter generally has a single point to urge, or has made what he regards as a discovery in regard to a single passage, but this is not a reason for undervaluing his work.

Israel P. Warren, D. D. is editor of the *Christian Observer*, a weekly religious paper and organ of the Congregationalists of the State of Maine. He published a few years since, under the title of "Parousia," a volume in which he rightly contended that this word, which is Greek and is translated "Coming," does not denote a mere event, but an era of the Divine presence renewed with man. He found that thus the old idea of a single Day of Judgment was set aside, and that men ought to think simply of a new dwelling of the Lord with

* The Book of Revelation. By Isaael P. Warren, D. D. New York: Funk & Wagnalls. 1886. pp. 300.

men. That book was reviewed in our issue for August, 1879. Its publication led to uneasiness in the body to which the writer belongs, but he did not have a single reply, and has continued in his editorial position.

In the same line he now publishes a book on the Revelation, and says on his title-page that it is "based on the principles of Prof. Stuart's commentary, and designed to familiarize those principles to the minds of non-professional readers." We smiled at this, and have no doubt that most of his readers will do so, and will turn right to the preface and read,—

"It should be added that while in the main following the exposition of Prof. Stuart, I have on some points taken the liberty of differing from it. I have also carried further than he did his own principles in reference to what he somewhat inconsistently denominated the remote future."

Exactly. Based on Stuart, but going beyond him when he was found to be inconsistent. So we shall have presently another book based on Warren, but making improvements upon him,—a sort of hermeneutical leap-frog at which the New-Churchman may act as umpire.

The particular point which Dr. Warren has to urge is that the Second Coming was to be made at once. He places the banishment of John to Patmos in the reign of Nero about A. D. 68, applies the prophecy to the persecution then going on, makes Babylon denote the Roman empire, and so finds the force of the book to have been spent as it were in its own day. In doing this he of course bears heavily on the words "I come quickly," "the time is at hand," and so on, and holds that they must be taken literally. He says that the Book must have a key which will unlock it, and says,—

"Now the title page of the Book of Revelation gives us such a key. We marvel that it should ever have been misapprehended. 'The revelation of Jesus Christ which God gave unto him to show unto his servants *things which must shortly come to pass.*'"

This idea should be examined at once. Nero ascended the throne in 54. The great fire in Rome which he charged upon the Christians took place in 64. He then entered upon the

persecution. The Jews revolted in 66. Titus destroyed Jerusalem in 70. Was the prophecy then so far fulfilled that at that time James and another apostle had been already put to death so that their bodies had lain in the street of the holy city, namely, the earthly Jerusalem, before 70, and so that the eleventh chapter was fulfilled in the manner maintained here?

Archdeacon Lee, of Dublin, has treated the question of Apocalyptic dates with great thoroughness in the "Speaker's Commentary." He finds that John did not reside at Ephesus till after the year 64, that Justin Martyr, Appolonius, Irenaeus, Clement, Origin, Eusebius and others, all held that the banishment to Patmos took place in the reign of Domitian, and in the year 96, and then he gives six points of internal evidence to the same effect. Thus it is the Maine editor *versus* the Fathers whose testimony is united.

On this point, finding himself opposed by all others, Dr. Warren attacks Lange, Alford, and Bloomfield; and as for Swedenborg, he says that he "regards *quickly* as meaning certainly, a sense derived from it only by some roundabout inference."

But this is the worst mistake. Some meanings are fully perceived. The number seven "stands for the whole," and "denotes completeness." "The seven horns and the seven eyes are, of course, symbols of power and omniscience," and here he does not find a "roundabout inference" in Swedenborg who gave him the meaning. The living creatures of chapter iv. were "symbols of the Divine attributes." The prophecies contained in the seals "were not designed to have a literal fulfilment in a physical sense." The twelve thousand of each tribe "does not represent the actual number of the pious." The armies of the horsemen, chapter ix. was "not a literal invasion." The vials "are a succession of symbols." "Serious detriment has resulted from the habit of expecting material and sensuous fulfilments of New Testament prophecy." As to the measurements of the Holy City he remarks that "their significance lies simply in the ideas they separately represent, not in their verisimilitude to any actually existing object." When the Lord said "I come quickly," "of

course this does not mean a visible, bodily approach, in the clouds of heaven, but a manifestation of his presence and power in the performance of what had been promised."

Dr. Warren is very clear as to the meaning of the New Jerusalem :

"How wholly without warrant the idea that He meant a new material universe, or an earth new-cast in the moulds of geologic fires! What could He have meant by this but the good days coming in the days of the triumph of the Gospel?

"The Church in her glory is the New Jerusalem.

"A prophetic picture of the Church of God as she is to be in her ideal perfection is sketched in this closing portion of the Revelation.

"After long study of it, we can only repeat what we have said before, that it seems to us to be our ideal sketch of the Church of God in its brightest and most perfect state ; that which is marked out for her in the plans of the Founder, and which she is one day to attain on earth."

We do not call attention to some places in which, by clinging to the old, literal interpretation, Dr. Warren contradicts himself and confuses his readers, because it is enough to present an idea of the value of the book as a contribution to the study of this subject. We give the author praise for much study, for the courage of his convictions, and for the good work which he is doing to lead those on towards the light who can go but a single step in a year, and who take that with trembling.

Ask God to give thee skill
In comfort's art,
That thou may'st consecrated be,
And set apart
Unto a life of sympathy
For heavy is the weight of ill
In every heart;
And comforters are needed much,
Of Christ-like touch.

SWEDENBORG STUDIES.

TRANSLATION OF EXISTO.

THERE is a word of constant recurrence in our books which is perfectly simple in its meaning and not difficult to render, but which makes trouble, and is almost always left obscure. This word is *existo* in its various forms. The trouble arises from the fact that translators have never rendered it by its meaning. They always say "exist" or "existence," and sometimes they leave it untranslated. It does not seem well to leave that or any word untranslated, but this we would not now discuss. Our point is the error of translating *existo* by its cognate word. Now, in English, "to exist" is synonymous with "to be," "existence" with "being." No pair of words are more perfectly synonymous. But, in Latin, *esse* and *existere* are not synonymous in the least degree. They stand far apart. One is never used in the sense of the other. Consequently to make them one by translating *esse* "to be," and *existere* "to exist," is to do a violence to the meaning by setting aside the idea contained in the word *existere*.

This word is a compound of *sisto*, "to stand," and *ex*, "out of." It is often spelled *exsisto*. The compound means "to stand forth." The philosophical phrase *esse et existere* means, in general terms, the being and the manifestation, substance and form, soul and body. When used alone, *existo* always requires a word expressive, not of existence or being, but of standing forth to view. Let us look at an instance: —

"A tree in its very origin is a seed in which there is the effort to produce fruit. This effort, roused to activity by heat, first produces a root, and from this a stem or stalk with branches or leaves, and lastly fruit; and so the effort to make fruit has existence [in form]."

This extract is from a very careful translation of the "Doctrine of Faith," 16. The Latin has, as the last words of the

sentence, *conatus fructificandi existit.* The translation puts nine words for these three. This was deemed necessary to give the force of the original. Instead of saying that the effort to bear fruit "exists," as former translators did, this one, clearly discerning the meaning of *existo,* put "has existence [in form]."

But this does not seem the best way. It is a circumlocution which does not represent the forcible and short *existit.* What is wanted is a plain "comes forth"; for example: —

"A tree is originally a seed wherein is the effort to bear fruit. This effort, quickened by heat, develops a root, and out of that a stem or stalk with branches and leaves, and lastly the fruit; and so the effort of fruit-bearing comes forth."

Swedenborg went on to use this to explain charity in a man's life; and, in making the comparison, he said, as translated in the edition before us, "In uses man's will has existence [in form]." Here the last two works in the Latin are simply *voluntas existit,* "the will comes forth." This word is found four times in this paragraph, and the long translation is very noticeable.

The noun *existentia* has the same idea in it, and consequently has not been fully translated. An interesting case occurs in T. C. R., 344, where we are told what the *essentia* of the faith is and what the *existentia:* —

"The essence of the faith of the New Church is truth from the Word; the existence of the faith of the New Church is, first, spiritual sight; secondly, agreement of truths; thirdly, conviction; fourthly, acknowledgment written upon the mind."

We believe that all translations have "existence" here. But, to a reader not acquainted with the Latin, the meaning is not conveyed. To say "the form" of that faith, or the "manifestation," or even "development," would seem to us more correct. It is faith in exercise, in effect.

A third passage may be noted as especially likely to have the word "exist" used: —

"In the Word it is everywhere said that the commandments are to be kept, for to keep them is of the will, but to know, under-

stand, acknowledge, and believe them are of the understanding. But they are not in man till they become of his will, nor do they exist with him before they become of his understanding from the will, for man's *esse* is to will, and his *existere* is thence to acknowledge and believe. The things which are and exist not so with man are not appropriated to him; they stand without, not yet received into the house."—A. C., 7282.

This is the old way. But here "are and exist," being synonymous, do not give the force of the text. Easy as it is to use the cognate word or to leave the Latin untranslated, we hold that the full meaning should be given, lest the general reader be left to overlook it.

MEANING OF THE WORD STRIATED.

In A. C., 7747, in the account of the spirits who had been inhabitants of the planet Mars, we read that, when some were present with Swedenborg,—

"Their influx was felt like a fine striated rain, which was a sign that they were not in affection for good and truth, for this is represented by what is striated."

Here occurs twice a very unfamiliar word, which readers in general never meet with, and which therefore leaves the sentence obscure, if not wholly meaningless. Nor is the reader helped if he looks up the word, and finds that it means "channelled or grooved." The Latin lexicon will tell him that *striae* mean the ridges on a column between its fluted or hollowed channels, or the ridges in a field between the furrows made by the plough. He can apply nothing of this to rain. Perhaps the further he looks, the more confused he is. Let us see then if the word cannot be made to yield the idea which Swedenborg had of it.

Half the difficulty will be removed if we remember that it is a word which had become familiar to him in his anatomical study. The *corpora striata* or striated bodies were a part of the brain about which others had written and which he himself treated of at length. A chapter treating of them may be found beginning at page 536 in the work on the brain edited

by Dr. R. L. Tafel. We there learn that these bodies are so named because they consist of layers of white and gray substance of which the gray is gathered into little ridges. "Variegated by streaks consisting both of gray and medullary substance," is the description. In persons who have died of paralysis, "these *striae* are much obliterated." In translating the work Dr. Tafel more than once says "striated or streaked." And this points evidently to a part of the meaning. The *striae* or little ridges would have at first sight the appearance of streaks. The word "streak" is not a fine one, but its meaning is clear, and it partly expresses the idea of what is striated.

Now let us turn to the doctrinal works, and we shall find what the word means.

It appears incidentally in A. C., 4156, when the subject is the irrational confirmations of falsities which men may make. Swedenborg says it is—

"Like one who in the dark sees streaks from stains (*maculares strias*) upon the wall, and, by means of fantasy, makes thereof images of every sort, which nevertheless are not images, for, with the daylight, it is seen that they are only streaks from stains."

In T. C. R., 697 (also C. L., 315) there is an account of a vision, of which we read :—

"I once saw not far from me a meteoric display. I saw a cloud divided into smaller ones, some of which were blue and some dark. I saw them, as it were, dashing against each other. Rays of light glittered in streaks (*striatim*) across them, which now seemed sharp like pointed swords, then blunt like broken swords. These streaks now ran out toward each other, and then ran back into themselves, just like combatants."

Here we have the adverb *striatim* and the noun *striae*, and we see that they denote the rays shooting along the sky such as we see in a display of Northern Lights.

The word may be met with again in the "Continuation concerning the Last Judgment," 77, where reference is made to some from Africa. We there read,—

"I spoke in the spiritual world with Africans, who were seen in striped garments (*in vestibus striatis*) of linen. They said that

such garments corresponded to them, and that the women among them were clothed with striped garments of silk."

The word occurs again in D. P., 318, in reference to streaks upon a wall:—

"They who have confirmed themselves in falsities are like those who see marks upon a wall, and, when they are in the shade of evening, they see that streakedness (*striatum illud*) as a horseman or a man, which fantastic image is scattered by the light of day coming in."

We find the word again in H. H., 466:—

"They who in the bodily life have cared for the memory alone, and so have not developed their rationality, have a callosity [presented in the other life] which appears hard and streaked within as with tendons."

These passages leave no doubt as to what is meant when the word is used in reference to the brain, or a wall, or a garment. The question remains, what does it mean when applied to falling rain?

In C. L., 155, mention is made of a golden rain:—

"In the east, beneath the sun, there appeared, as it were, a golden rain. It was the morning dew, descending in such abundance, which, touched by the rays of the sun, presented to my sight the appearance of a golden rain."

The word here rendered "touched" is *strictus*, which means what is drawn together. Thus we have in A. C., 3477, *stricta via*, "the narrow way." The thought follows that for *strictus* in C. L., 155, it would be much clearer to read *striatus*, which would bring to the mind the idea of rain shot through with rays of sunlight.

And this would assist in dealing with A. C., 7747. The perception of a light or fine rain is perfectly plain. Now when that rain is spoken of as *striatae*, does it not mean that it was neither golden, nor white, but of a streaked appearance, perhaps with light and dark shades? This appearance, he says, indicated that they were not drawing near in the love of truth and good, "for this is represented by what is streaked."

That is, the mingled appearance of the rain indicated motives not unmixed, motives in which evil was present.

We see no better way of translating here than to use the word "streaked."

A valued adviser, after looking at the passage, suggests that "Swedenborg means rain in streaks, as we sometimes see it, not in regular flow." This is not the same idea precisely, but it is one capable of being expressed by the same translation.

THE SWEDENBORG CONCORDANCE.

THE first numbers answer every expectation. The page is large, seven inches by ten and a half. The type is very clear, and just enough variety of type is used to give aid to the eye. The extracts are pruned of all unnecessary words. The signs and abbreviations which are used are very few and simple. The Latin word affixed to the English will be a help to many. With his remarkably ingenious method of referring to the works of Swedenborg by single letters, we should have thought that Mr. Potts would find a way of abbreviating his leading word, so that, for example, "abomination" would not be printed in full many times; but his reason for not doing so probably was that he could then be exact and say "abominable," "abomination," and so on. This marvellous work puts aside our note-books by giving us a perfect one. It is simply all that its title declares. And how very inexpensive it is! Let every one subscribe at once, by sending to our publisher. The cost is nothing when the value of the book is thought of.

ALL outward rites and forms are "schoolmasters to bring us to Christ." If they do that, they help us; if they do not, they hurt us. The one condition of spiritual blessing is union with Him; the one means of union with Him is the exercise of faith and love towards Him. If the rite strengthen this, it has blessed you; if it does not, it is a curse to you.—*Dr. A. McLaren.*

BOOK NOTICES.

Messianic Prophecy. By Charles Augustus Briggs, D.D. New York: Charles Scribner's Sons. 1886. pp. 519. $2.50.

We rejoice in the publication of such a book as this, emanating from long-continued study of the Word, representing a mind of great ability and thorough training, and bringing to men the fruits of careful comparison of others' views and of conscientious original investigation. Professor Briggs, who is Hebrew teacher in the Union Seminary, New York, reflects honor by his books upon that institution and upon America itself. He begins here by announcing that this book deals with only one branch of his subject, namely, with the prophecies of the Old Testament. A second book is promised, dealing with the fulfilment of prophecy in the Lord's coming and with the further prophecies then given. "A third volume should trace the history of the Messianic ideal in the Christian Church, and show its importance in the development of Christian doctrine." In his preface, Dr. Briggs complains of the inadequacy of all books on the subject, which have been controversial or unlearned or ephemeral. He then proceeds to consider prophecy in general. Here he remarks that all the nations had their prophecies, "preparing them for the higher religion when it should come to them in the fulness of time." Prophecy he regards as having a growth, and this growth he traces from Genesis onward. He has been at great pains to bring all passages into their chronological order, breaking up the "books" a good deal to secure the order which he deems proven by internal evidence. He has a "Deuteronomist" and a second Isaiah. His quotations from the Word are very full and are all translated afresh. They bear the closest study and often bring out new depths of meaning. Many foot notes defending renderings are given.

Dr. Briggs is an independent worker, and therefore makes frank statements and sometimes unexpected ones. Thus he decides to use all the Divine names in their original form—Jahveh, El, Shadday, Adonay, &c. He calls the form "Jehovah" a "linguistic monstrosity." Instead of "angel of Jehovah" he writes "Malakh

Jahevh," explaining that is is not an angel by himself, but "a theophany of Jahveh in the form of an angel." He says that the Trinity does not appear in the Old Testament, but is a revelation of the New. Eve was tempted by "an evil spirit assuming the form of a serpent." He opposes the literal interpretation of prophecy. The numbers in Daniel are "entirely symbolical, and are to be interpreted in their relations, but cannot be reduced to measures of historic time." Ezek. xxxvii "does not imply the Christian doctrine of resurrection."

We cannot agree with Dr. Briggs in the high estimate which he holds of the native intelligence of the prophets or their "editors." He makes this much too important a factor, but gives no evidence that the men were inspired, and that it was not simply their language which was from God. But we are delighted with his general conclusion that "it was the same Divine Being who devised the redemption of the world, who revealed it in prophetic prediction, who prepared for it in the development of history, and who accomplished it in time and eternity. None but God could give such prophecy; none but God could fulfil such prophecy.

Universalism in America. By Richard Eddy, D. D. Vol. II. 1801–1886. Boston: Universalist Publishing House. 1886. pp. 634. $2.00.

In describing Dr. Eddy's first volume two year's ago, we highly commended the frank and able way in which he had traced the doctrine of the restoration of all to nobleness and happiness. In his second volume he gives the history of the Universalist denomination, making brief mention of its preachers and of conventions which were held, and entering fully into the strife between the majority and those seceders who called themselves Restorationists. These believed, or continued to believe, in future punishment as one means of salvation for the wicked, but their opponents, led by Ballou, declared that every sin had its own punishment now, and that there was no punishment hereafter. This was stigmatized as immoral in its bearing by the Restorationists. The contest, as Dr. Eddy narrates, was full of bitterness wholly unworthy of the exponents of Divine Love. The result was the decline of the seceding party, and the teaching of a lesson of toleration to the rest. Now, judging by the declaration made by a committee in 1878, the body holds an undefined position on this point. In

every respect, Universalists seem to be at one with the Unitarians, except that they are more truly Arian, and refuse to go into Deism, a very important distinction which keeps the two apart.

To his history, Dr. Eddy subjoins a Bibliography filling more than a hundred pages, and giving, year by year, a full account of publications concerning Universalism.

In closing, he admits a decline of the body in the South and in some rural districts, but holds that in educational institutions and the like, substantial progress has lately been made.

He has certainly made a model history, and we do not see how any denomination could have its story told more efficiently.

MEMOIRS OF REV. J. LEWIS DIMAN, D. D. By CAROLINE HAZARD. Boston: Houghton, Mifflin, & Co. 1887. pp. 363. $2.00.

WE had the pleasure of reading this book during a journey by rail, when every chapter was pondered before another was read. It made a very deep impression, which would certainly not have been wholly wanting in any case. The exquisite skill of the compiler gives a value to the book, but it has its own peculiar power in the qualities of Prof. Diman. As a remarkable child, as a superior student, as a devoted pastor, as one who could not be bound by sectarian lines, as a teacher of history, and as author of "The Theistic Argument as affected by Recent Theories," he was one from whose memoirs much benefit is to be gained by every earnest reader. Brought up a Trinitarian, Mr. Diman was never so fond of the "redemption scheme" as of the living words of our Lord. He married a Unitarian, and lived on the middle ground between the progressive orthodox men and the Channingite liberals. While pastor of a Congregational church in Brookline, Mass., he exchanged with Dr. Rufus Ellis. While professor of history at Providence, he declined calls to both Trinitarian and Unitarian pulpits, and to chairs in several other and larger colleges. His power over the young was very great.

He wrote for the papers. He gave lectures to classes of ladies; he preached somewhere almost every Sunday. His work in his college was only a part of his wonderful activity of mind. His scholarship was accurate and thorough. His training as an extempore lecturer was apparently perfect. He was, in many respects, a rare man. We thought, as we read, that he was only a forerunner of a class to follow him,— large minded, broad spirited,

reverently intellectual men. "His tribe were God Almighty's gentlemen."

EMINENT AUTHORS OF THE NINETEENTH CENTURY. By GEORG BRANDES. New York: Thomas Y. Crowell & Co. 1886. pp. 460. $2.00.

IN this work, which has been translated by Professor Rasmus B. Anderson, are contained nine essays which are so many "literary portraits" of Paul Heyse, Hans Christian Andersen, John Stuart Mill, Ernest Renan, Esaias Tegner, Gustave Flambert, Frederick Paludan-Muller, Bjornstierne Bjornson and Henrik Ibsen. The author, Dr. Brandes, writes such a sketch as Whipple or J. T. Fields might have made, drawing upon incidents of personal acquaintance, analyzing character, narrating the history and giving glimpses into the works of each, all the time using skill in varying the form of treatment and setting a good example by avoiding everything trivial. The volume has marked value for the literary student and brings to all information about important authors in a very pleasing and intelligent way. Portraits of Dr. Brandes and of the rest are given.

CRIME AND PUNISHMENT. By FEODOR M. DOSTOYEVSKY. New York: Thomas Y. Crowell & Co. 1886. pp. 456. $1.50.

FOUR hundred and fifty pages of irreligion, of murder, rapine, drunkenness, squalor, pandemonium! Rodion, a student of St. Petersburg, deludes himself with the idea that all things must serve his ambition for fame and power, and lets the thought haunt him till it drives him into killing two women against whom he has no hatred. The money he robs them of he hides, and then wanders about the city among all sorts of depraved people till the police have traced him and till his confession sends him to Siberia. His sister's nobleness, his student-friend's generosity, and the fidelity of poor Sonia, are the gleams of light which are almost lost in the blackness of general depravity. The skill of the story is marvellous, but it is horrible thus to study the secrets of the pit. At the very last, there is a change: Rodion, in his Siberian prison, comes to himself, he begins to love Sonia, he learns to pray, and so the fearful, long night of the story ends in a glimpse of dawn.

Catholicity True and False is the title of the sermon delivered before the National Congregational Council at Chicago by Dr. George P. Fisher and published by Charles Scribner's Sons,

(twenty-five cents.) It is a strong plea for abiding by "the one foundation, Jesus Christ," instead of breaking into parties. "We find the direction of theological thought to be encouraging in a high degree," he says, and again: —

"We can neither expect nor desire the intellect of the Church to be stagnant. To assume that the creed-statements of the seventeenth century settled everything for all time is to take a position more narrow than that of the adherents of the Church of Rome. To sever the bonds of fellowship and of coöperation in missionary work on the ground of differences no greater than these would be an unpardonable mistake, a melancholy triumph of fanaticism over the catholic spirit. If the Gospel is to exert its strength, its disciples must not waste its energies in strife with one another."

BECKONINGS FOR EVERY DAY. By LUCY LARCOM. Boston and New York: Houghton, Mifflin & Co. 1886. pp. 225. $1.25.

THIS is a calendar in book form, arranged by one whose poems are well known. She gives two or three extracts to every day. Among the authors drawn upon, Phillips Brooks and Emerson stand first as to the number of extracts, and then come Carlyle, MacDonald, Lowell, Whittier, and Wordsworth. Every month has its general subject, as "The Invisible Presence" for January, "Heaven-Life on Earth" for November, and "Our Neighbor" for March, and each month has a brief but thoroughly poetical preface by the compiler. There is a vein of pure religion through all. We think that the reader will find here from day to day many passages which he will prize and profit by, especially if he have a knowledge of the uplifting Divine presence.

THE *Andover Review* gains power with age. In its editorial departments it is especially strong. Although engaged in an exciting controversy involving their positions in the Seminary and their reputations as men of honor, the editors maintain a calm and noble tone in all they say. The Archaeological Notes cover the whole ground of Biblical research and the recovery of ancient history. The magazine is indispensable if one would keep abreast of the progress of theological thought.

IF our people used the International Series we should have much to say in both commendation and criticism of the various helps which are published. The "Pocket Lesson Notes" prepared by Rev. and Mrs. W. F. Crafts and published by Funk & Wagnalls of New York are marvellously full of information and must be valued by those who make use of them.

THE NEW CHURCH.

DISPELLING PREJUDICE.

So much prejudice arose in early days against the New Church that it seemed to raise about it a high wall over which very few had courage to climb in order to investigate for themselves. We remember hearing of a Calvinist clergyman who was moved, by the formation of a New-Church society in his neighborhood, to make public addresses in opposition to the new development. Having spoken earnestly to a large audience on this subject, stating the doctrines as he understood them and then condemning them, he was approached by a hearer, who said, "You have shown us what is bad in Swedenborg's works. In which of them did you find what you have told us?" "Oh, they are full of false teachings." "But what have you read?" "Read? Oh, I have never read any."

So low, in fact, had Christianity fallen that a minister could go about proclaiming against books which treated of the most vital religious subjects without being able to state correctly a single point which he would condemn.

This is not the story of one place, it is the story of every place. Prejudice refused to examine, refused to listen, refused to seek for the truth, refused to leave others in liberty to prove all things and hold fast what was good. No new truth was ever received in a less worthy way. The spirit of the Inquisition seemed to revive, and to animate especially the descendants of those who had come to America to revive the fallen Christian Church.

This unfair, though not surprising, reception of our doctrines led our people to look upon the prevailing prejudice as the first point to be attacked, and persistently and patiently have they assailed it. They have been earnest in employing missionaries when this purpose, and perhaps no other, was likely to be served. They have sent their literature far and wide, and have constantly hoped that it would at least dispel or lessen previously formed bad impressions. One of the recompenses of self-denying labors in maintaining a minister or in building a church has always been

the evident decline of prejudice, the gradual disappearance of sneer and anger. This has made a great delay in our work of general enlightenment, but the delay was due to causes over which we had no control.

The effect of this upon our people has been by no means bad. Few were soured by it, still fewer frightened. With scarcely an exception, the contest of reason and revelation against prejudice was joined and waged with unflagging ardor. Not only by the intellectual vindication, but by a friendly rivalry of good works, we have sought for a just recognition. And that recognition, once so remote as to seem almost impossible of attainment, now approaches with steps which remove all doubt, provided we go on doing as we have done. And if we do better than we have hitherto done, so much the more quickly and completely will this burial of the old prejudice take place.

As signs of the improved feeling we must of course refer to the experience of Rev. Chauncey Giles in Philadelphia. The old prejudice refused him the Y. M. C. A. hall which he needed for his increasing audiences, but here the matter did not end. A leading Baptist minister opened his church. In this Mr. Giles so acquitted himself as to change public feeling to a great extent. Of all the recognitions which he has since received, we cannot speak; but, only lately, he told us of three invitations to occupy as many Congregational pulpits in Connecticut, pulpits in three of its principal cities. Words can hardly be found to express the magnitude of this change of feeling.

Other ministers could give other facts. It is not necessary here to carry this further; but, as we referred to one minister of old time as preaching against the New Church and drawing upon his imagination for his facts, we will relate that that minister afterwards modified his opinion, that one of our societies was established in his town without being impeded by his misrepresentations, that the two societies now coöperate in useful work, and that the New-Church minister lately received a courteous visit from a deacon of the old parish who said, "We have no minister at present, if it would be agreeable, we would like to meet with your people on Thanksgiving Day." The wall had fallen down.

Let our people continue upon this line of teaching and work. Their doctrines are evangelical to the core. They are so much more evangelical than that which passes by that name, that they

bring new life and light to all Christians. That towards which others look afar off we know that we possess. We welcome, then, that recognition which is a recognition of the truth itself.

ANDOVER AND THE NEW CHURCH.

THE *New-York Sun* has lately said, in speaking of the Andover case: —

"The heresy of which Prof. Egbert C. Smyth is now officially accused by some other professors of the Andover Seminary, is, in many respects, identical with the teachings of Emanuel Swedenborg. For instance, the propositions that 'the atonement of Christ consists essentially in his becoming identified with the human race through his incarnation;' that 'the Trinity is modal or monarchian, and not a trinity of persons,' are purely Swedenborgian. So is the principle that 'faith ought to be scientific and rational, rather than Scriptural.' If Prof. Smyth is condemned by reason of holding these views, it will be at the same time a condemnation of the great Swedish theologian and seer of the last century."

We doubt very much the wisdom of trying to establish a direct connection between the vague and rather negative views held by Dr. Smyth and the doctrines of the New Church. We take the above to be a friendly effort, but must regard it as a bungling one. Without undervaluing Dr. Smyth's courage in the least, we regard him as by no means the most progressive man of his class.

"FANCIFUL?"

IN Dr. Fisher's notable sermon on Catholicity, delivered before the Congregational Council at Chicago, he referred to the "fanciful interpretations of the Word from Philo to Swedenborg." This reminded us of a request once received by us, when on a journey, for something of Swedenborg to read. The request came from a lady whose appearance indicated a superficial life. We gave her the "Four Doctrines." After a brief examination, she returned the book, saying that she was very much disappointed with it, for she found nothing strange, as she had expected.

It seems to be a common opinion that the interpretation of the Word which is held in the New Church is fanciful, a tissue of imaginations, a pretty but unsubstantial structure. But when one asks, What is fanciful? when one says, Tell me what is without foundation? there is no answer. Has any one ever seen any vindication by Dr. Fisher or any one of this opinion? "Oh, that mine adversary had written a book!" No argument against our interpretation has ever been made. We have fling and slur, "the

putting forth of the finger and speaking vanity," but nothing else. And these admit of no answer.

The idea that the New Jerusalem describes the perfected state of Christianity: is that fanciful? So it seemed once, but now it is getting to be common thought. The idea that the Old Testament contains a meaning relating to the Lord: that seemed fantasy to the Jews, and even to the disciples, till the Lord opened their understandings, and then they saw it to be true. The idea that, as to expressions indicating Divine wrath, we must judge, not according to appearance, but judge righteous judgment, and that elsewhere we must understand that He spake of the doctrine rather than of the leaven of bread: does this seem absurd to the distinguished Yale theologian? Is it fanciful to find the Lord in his own book? a spiritual meaning in what has Divine authorship?

CALENDAR FOR 1887.

We are very glad to welcome a new calendar, and this one comes with a very winning face,—a broad white card enriched with a landscape and with a branch on which sit two birds. The words "New-Church Calendar" plainly indicate its character. The previous calendars have seemed to have too much work upon the card. It is unexpected to find here that the division of readings is made by the week rather than by the day, and we fear that those who decided upon this plan did not know how pleasant it has been to find a new lesson for each day, as the invalid, or the man at his dressing-table, or the lady in her house-round, tore off the old lesson and read and pondered the new one. As we think of our calendars the card is nearly nothing, and the reckoning of date nearly nothing, but the lesson is almost everything.

EDWIN RUTHVEN KEYES.

The removal to the spiritual world of this gifted and highly respected brother was wholly unexpected. We sent at once to one who had been a near friend, requesting him to prepare a memorial for our pages, and this we hope to present in our next number.

Mr. Keyes came to us from the Methodist Church, in which he had reached an eminent place as a preacher. His reception of the doctrines of the New Church led him to change his connection, and he became one of our ministers. Like others who have come thus suddenly into the charge of one of our older societies, he

seemed to be not fully prepared to teach the interior truth of the Word, and ultimately resorted to the practice of law; but he retained both his interest in our doctrines and the cordial regard of our clergy and laity.

EVOLUTION.

THE lectures which Rev. Chauncey Giles is delivering on Evolution promise to make a very useful volume. He seems to treat the subject in a way which wins the attention of materialists as well as of those who already worship the Creator.

WORK IN VIRGINIA.

REV. JABEZ FOX has been doing interesting work in Virginia, where he has encountered much ignorance as to the new doctrines and a good deal of prejudice, but has obtained hearings in several places, and has, we hope, brought encouragement to the New-Church people scattered through the northern counties of that State.

COMMENDATION.

WE are thus "noticed" by a Boston paper: —

"This is the most characteristic periodical that comes to this office. It is the organ of some of the brightest of the New-Church clergy, and contains their ideas of the way in which the religion of Jesus Christ should be taught and preached. The articles often have a touch of mysticism and far-offness which seems to be a feature of the entire system which they are intended to illustrate, but they are written in great sincerity, and are always worth a careful reading for their spiritual uplift and unworldly temper. The body articles in this number are specially notable for their treatment of subjects that are not often discussed by this band of writers. The editorial miscellany is also bright and readable."

THE CONVENTION'S THEOLOGICAL SCHOOL.

SEEING the remark in the *Messenger* that a gentleman in West Virginia was studying in preparation for entering the school next year leads us to say that we know of six young men who are doing this work. This increases the labor of President Worcester, who carries on the necessary correspondence; but, when a student is prevented from coming to the school, Mr. Worcester tries to do what he can.

CORRECTION.

IN the article on the life of Mr. Otis Clapp, the date of Rev. Thomas Worcester's ordination was given as August 9, 1828. The day was the 17th of that month.

THE RELIGIOUS WORLD.

A BIBLE COMPLIMENTARY TO WOMEN.

ALTHOUGH the work has only begun, it is known that some New-York ladies are engaged in revising the Bible in the effort to remove from it all passages which, in their judgment, speak disrespectfully of woman or give her an inferior position. The *Chicago Inter-Ocean* has a letter which says: —

"I saw the Woman's Bible Committee at work. In a richly furnished drawing-room, about a broad table, sat a half dozen women, with intelligent faces and busy pens. Each one had a cheap Bible, which was being read with care, and ever and anon a verse would be cut out boldly by a pair of scissors, and pasted at the top of a long sheet of white paper. Then the other ladies would cut from their Bibles the self-same verse, and, when all had their text before them, they would begin to discuss it in turn. One of these commentators is an excellent Greek and Hebrew scholar, another is deeply versed in current Biblical criticism, while still another has gone through with care all the big tomes of the great commentaries like those of Henry, Scott, and Dr. Adam Clarke. After the verse in question has been fully discussed, each lady writes under it what she has to say about it, and then all the sheets are passed on to a secretary. This secretary, a recent Vassar graduate, cuts out the verse from another Bible, pastes it on a sheet much longer than those that have been just handed to her, and then carefully copies under it all the notes made by the learned ladies sitting about the board.

"Some of your readers will begin to ask, 'But what does all this mean?' This was exactly the question that I put to the eldest lady of the group, who seemed to be the presiding genius of the conclave, after I had puzzlingly witnessed what I have just recounted in the foregoing paragraph. 'Well,' began my friend, with a merry twinkle of the eye, 'we women mean to do what you men have been doing for centuries; you have revised the Scriptures after your fashion, and now we intend to do the same thing after our fashion. We have gone over the Old and New Testaments with great care, and we find that about one-tenth of the Bible touches, in one way or another, on us women. Now, we want to know whether male translations, interpretations, and commentaries have been made in a spirit friendly to our sex. We, and a great many other women, have our doubts on this point; in a word, we propose issuing what may be called "The Woman's Bible." On our revising committee sit able women from England and America. We have a well-known publisher who stands ready to take our manuscript, and before this time next summer we hope to give to the world the Bible as revised by women.'"

This is not so strange an act as it seems. The Bible has been abridged in various ways, and will suffer no more from these ladies than it has from some other editors. "They parted my garments among them" was the prophecy from old time. The injury, however, is mainly, if not wholly, done to the executioners, the editors, the ladies who are cutting and pasting; and it is a very serious injury too.

Those of us who know the deep meaning of the story of Eve would not dream of taking it from the Word, and would not wish to take it from our hearts.

"FORBID HIM NOT."

OUR readers will be surprised to learn that the writer of the following letter was not permitted to return to his post in Japan: —

"WARREN, Pa., July 27, 1886.

"*The Rev. N. G. Clark, D. D., Sec. A. B. C. F. M:*

MY DEAR DR. CLARK,— In accordance with your suggestion, I hereby state the motives which fill my whole soul with an intense desire to continue my life work as a missionary in India.

"1. Every year I appreciate more and more what it means to have that living connection with my Lord which he described as the relation of the branch to the vine, and to have it Christ for me to live. It means to have his opinions my opinions, and his wishes my wishes, by his living in me and making my mind and will and whole being his own. By his incarnation, life, teachings, and death he showed that his great desire is to build up the kingdom of God by saving from sin and then making like unto himself every human being. Therefore, though he had not given me any command, I can humbly say that the controlling wish of my heart is to go where others cannot or do not go, and to tell men of his love and power, until he see of the travail of his soul and is satisfied. But, in addition, there is his plain command to go and preach the Gospel to every creature.

"2. Every year I appreciate more and more the person and work of the Holy Spirit. His abiding presence and guidance are as real to me as any facts and experiences of life. I think of him as brooding over every one in the world, and longing to take of the things of Christ, and with these to regenerate every unregenerate soul. As I have the things of Christ which he has given me, I desire to be his instrument in giving the same unspeakable blessing to those who do not have it.

"3. Though my parents consecrated me to the missionary service from my childhood, yet when I entered college it was my ambition to be a lawyer and to engage in political life. But in college there came to me a call to missionary work, which seemed a Divine commission, and this has been my passion ever since. Scores of times I have used the words, 'Robert A. Hume, by the will of God missionary to India.' Not the opposition of men, but some clear Divine guidance alone, will ever change the conviction of my heart that that commission was for life.

"4. As to the state of the heathen, not only my reverent confidence in the Bible, but my missionary experience, makes me know that the description of their condition in the first chapter of Romans is truthful. It is an awful condition of perishing in sin, from which there is no escape in time or eternity exeept by the Holy Spirit's applying to their hearts the life that is in Christ. Their degradation and sin awaken compassion in my heart, which has caused me to know some travail of souls that they might be born again. There are individuals in India for whose salvation I feel an intense desire, and who are more likely to be influenced by me than by any one else.

"5. I have the language and some other fitness for missionary work, which makes my missionary associates and the native Christians earnestly desire my return. My brethren in the field are fainting at their posts, and eagerly waiting for me and others to come to their relief.

"6. Finally, for every man to whom I can speak I have but the one message of salvation through Christ alone, to be accepted or rejected now. I am,

Yours faithfully, R. A. HUME."

THE THEOLOGICAL SEMINARIES.

IN the New-York *Independent*, Professor Pattison of Rochester refers to Mr. Moody's Mount-Sharon Bible School saying that some "crude, ill-balanced dogmatizing passed for scholarship," but holding that the study of the Bible was earnest and promising. He then gives a hint to other seminaries: —

"It would seem that the present course of theological study in the seminary, is not, in the judgment of the times, the one best adapted for those who have to preach from the English Bible. It must, indeed, seem to a simple, earnest-hearted young fellow, who is quite willing to bend to hard work, but is anxious to have all that hard work centralize in his Bible, a somewhat portentous and complicated machine. He looks over the list of subjects to be taught him, and spells through the names and chairs of his professors, and perhaps he feels a little like the poor old woman in Dublin Hospital, of whom the witty Bishop of Peterborough has told us. She was about to submit to some operation, and saw with dismay all the medical students, note-books in hand, round her bed. Turning to the head physician she said: 'Och, yer honor, sure all thim boys are not going to dhocter me at wanst!' Certainly there ought to be no reasonable ground for any young minister to leave his seminary, after three or four years of honest work, with the complaint that his English Bible, the book from which he is to preach, and which has the firmest hold on the hearts of the people, is not so well known to him as are the text-books of the class-rooms. It will be a great misfortune if our seminaries do not wake up to the signs of the times. The success of the Mount-Sharon Bible School, the deep interest shown in the annual Northfield Conference, the increasing power of the expository preacher, the quickened intelligence of the Churches under the improved teaching of the Sunday-School lessons — these are only a few among many significant features of the present hour. At whatever cost, the schools for training ministers ought to be abreast of all this new life. It will be little to their credit if, in consequence of their timidity, their inertness, or

their conservatism, while they slay their thousands Mr. Moody slays his ten thousands."

SUMMER MEETINGS.

A WRITER in *Zion's Herald* has a high opinion of the benefit to be obtained at summer meetings: —

"This up-growth of the multitude of these centres, from which, in the midst of surroundings which would otherwise lead to dissipation, there is continually going forth an influence which hallows recreation and makes the days of rest days of inspiration, and even exaltation, is a feature of our time full of promise and of cheer. With these influences multiplying all over our land, we may look away from the growth of crime and wickedness in some directions, and thank God for these new agencies for the suppression of evil and the maintenance of that which lies at the foundation of individual and national prosperity."

LIVING TOO LONG.

WISELY the *Sunday-School Times* says,—

"There is such a thing as living too long. Any man's life is longer than it should be when it is continued by a shirking of duty. Life, like any other treasure, is to be measured in its value by its wise use rather than by its safe hoarding. When the risk or the expenditure of life is a duty, the poorest thing in the world to do is to give a first place to the desire for prolonged living. Living is very well in its way, when a man has a right to live; but every man has reason to be on the watch, lest he make living, rather than the right use of his life the aim of present exertion."

A FAIR ANSWER.

OUR readers will like this answer of the *Christian Union* to an inquirer, but has the editor never heard of "the other sheep not of this fold?"

"'We are told in the Bible that no man can be saved except through faith in Christ. There are many in this world who have never heard of Christ. Are they doomed? Will they who have never had the chance of either accepting or refusing him, knowing nothing whatever about him — will they be sent to hell? Is there nothing in the Bible which at least *implies* that the heathen will be saved? Those who lead a good life, so far as they know how — what of them? C. R.'

"According to the Westminster Assembly's Catechism a knowledge of Christ is necessary to salvation, and those who have never possessed that knowledge are certainly lost. But this opinion is now entertained by very few divines. Some hold that an opportunity will be given for such knowledge in another life; others hold that no such knowledge is necessary, and instance the case of Cornelius (ACTS x.), the Judgment as described in MATT. xxvi., and such promises as ISAIAH lv. 7, and ROMANS iii. 7–10. There seems to us abundant Scriptural authority for the latter opinion, and none for the doctrine that a knowledge of

Christ is *essential* to salvation. The other opinion, that Christ will probably be presented in another life to those who have never heard of him here, has one or two passages in Scripture to support it, and, in our opinion, nothing in Scripture to contradict it; but it must be regarded as an unproved, but not improbable or unscriptural, hypothesis."

FOOTPRINTS OF THE SAVIOUR.

We are pleased to see appreciative notices of this book, which seems to be received without the least prejudice. The *Boston Traveller* says:—

"We hear much in these days of a re-statement of the creeds. Doctrinal tenets which have been unquestioned for so long are being arraigned before the tribunal of modern thought. The tendency of the movement seems to be in the direction of a broader, more rational, more catholic Christianity. A new order of things when men, agreeing to differ, shall be content to find their brotherhood in Christ, is the hope of many earnest souls. It seems to us that this little volume by Rev. Julian K. Smyth is calculated to help on in the realization of this hope. In it the doctrine of the Divine Humanity is explained in a clear manner, and will carry conviction to many minds. The great mystery of the incarnation is made comprehensible to human reason."

FORMER EXTENT OF THE RED SEA.

The *Church Press* (Episcopalian) is giving, from the pen of Rev. William C. Winslow and others, many interesting articles in the line of Biblical research. We give the following, which it quotes from a recent "statement" of the Egypt Exploration Fund, and which has an important bearing on the subject of the former extent of the Red Sea. The narrator is Sir John Goode:—

"Whilst engaged with other members of the International Commission upon the investigation of various matters connected with the question of improving the Suez Canal, some of our party landed from time to time. . . . Desiring to test for myself the hardness of the ground at this point (between Suez and the Bitter Lakes), and at a height of about twelve or fifteen feet above sea-level, the first stroke of a pick turned up, from three inches below the surface, a thin cake of a dull-white substance, which at the moment appeared to be gypsum, and, whilst stooping to take it up, I remarked accordingly; but, simultaneously, a colleague, who was standing at my side, exclaimed, 'Salt.' On asking him how it came to pass that he so instantly arrived at this conclusion, he replied that the whole district thereabouts was full of such salt. . . . The extensive existence of salt in this form, and at such a height, cannot be regarded otherwise than as a proof that the waters of the Red Sea did at one time extend as far north as the Bitter Lakes. A specimen nearly an inch thick is before me as I write."

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